BRYAN COLLEGE LIBRARY
266.007 Ar23n MAINCIRC
Archer, John Clark/A new approach in mis
3 7211 00007 0557

WITHDRAWN

H. A. IRONSIDE
MEMORIAL LIBRARY

Digitized by the Internet Archive
in 2025

https://archive.org/details/newapproachinmis0000unse

PROFESSOR JOHN CLARK ARCHER IN ARABIAN GARB

A NEW APPROACH IN MISSIONARY EDUCATION

A Parish Project

By JOHN CLARK ARCHER

Author of: *Mystical Elements in Mohammed; China in the Local Parish,* etc.

MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA
NEW YORK

PROFESSOR JOHN CLARK ARCHER, B.D., Ph.D., is head of the Department of Missions in Yale University, and Librarian of the Day Missions Library. He has served in the Christian ministry at home, and as an educational missionary in India. During the World War he served with the Y.M.C.A. as director of educational work among the British and Indian troops in Mesopotamia. He has traveled in all the major Asiatic mission fields. His work at Yale is mainly in Comparative Religion, the History of Mohammedanism, and Missionary Education.

269
A

COPYRIGHT, 1926, BY
MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA

Printed in the United States of America

12715

To

THE REV. ROY MARTIN HOUGHTON, D.D.

AND HIS PARISHIONERS OF

THE CHURCH OF THE REDEEMER

NEW HAVEN, CONNECTICUT

CONTENTS

Preface ix

I. THE SUBJECT 13

The Question of "Missions"—A Definition—The Open Mind—Essential Religion—Religious Origins—Development of Religions—The Complex Character of Religion—The Fruits of Various Religions—Our Motive.

II. ORGANIZATION OF THE PROGRAM . . 70

A Director—A Secretary—Organization Meeting—A Survey—Schedule—Reference Library—The Program.

III. PROJECTS 88

General Projects—A Mosque Project—Education Project—Woman and Home Life Project—Marriage Project—Afternoon Visit Project—Games and Child Life Project.

IV. THE GRAND PROJECT 143

Preparation in General—Finances—Committees—Dramatizations—Stories—The Public Reciter—Project Program and Schedule.

ILLUSTRATIONS

FACING PAGE

Portrait of Professor Archer *Frontispiece*

Dr. Watson L. Phillips in the rôle of Mohammed . 96

The Masjid al-jawwab 97

Mohammed and his grandsons, Hasan and Hussein 106

An Arab village school 107

Scene at a café 124

Scene in a harem 125

Arab Village Program 142

A house in Moslem lands 148

A shop and a café 149

The cast of Kerbala 152

The stage set for Kerbala 153

PREFACE

It is the author's hope and desire that these words may serve as the reader's introduction to this book. If so, this preface will offer the reader a statement of fact, an explanation, and an appeal.

A statement of fact. The world is not Christian. Among a billion and a half people over the earth only five hundred and fifty millions are nominally Christian, and much of the "Christianity" of the world is defective. Among the four hundred millions of Chinese only three millions are nominally of the total Christian community.

Several strong faiths are in competition with Christianity for the allegiance of men. Here and there these rival faiths are gaining in the contest. The Christian population of Japan is estimated as less today in proportion to the total population than it was in the early days of the Church in Japan.

Not only are certain non-Christian gains being registered in various areas of the earth, but the missionary enterprise as such has lost its momentum of late in some of its phases and in some of its fields of operation.

An explanation. This book raises again the question of "missions," and suggests a new approach to the study of the non-Christian faiths and to the faiths themselves with which we deal in the furtherance of Christian missions. It cannot be demonstrated that the non-Christian religions are meeting the needs of men. Is it possible for Christianity to meet their needs? It is perfectly obvious in the light of impres-

sive facts that more attention than ever must be given to this question.

An appeal. The appeal is frankly in behalf of the book, that it may have a fair reading. The attempt is made here to combine a discussion of the philosophy of the situation with the practical demonstration of the issues involved. The reader is asked to consider first of all the underlying theory of missions in the light of the present situation. A serious chapter greets him, therefore, at the outset, in which the author seeks to show "what it's all about." It is a long chapter, but is divided for the reader's convenience into sections with headings to indicate the contents. Without this chapter the rest of the book would have little value for the accomplishment of its purpose. For that matter, the chapter itself would have little value without its companion materials. The book must stand or fall as a whole.

The projects in this book deal mostly with aspects of Mohammedanism, although the principles set forth in the book are applicable to the interpretation of any faith or field. May we add a brief statement about Islam?

We begin our study and work with a traditional prejudice against the Moslem and his faith. We should take pains to rid ourselves of this disadvantage. We still labor under the Crusader complex. The mind that was in Europe when the armies of the Cross were battling at the walls of Antioch, Acre, and Jerusalem, or defending themselves at Tours and Vienna against the bearers of the Crescent still lingers in us, the heirs of Europe.

We are to some extent victims also of the notion that the Turk is altogether unspeakable and that the Arab is merely a Near Eastern trader and hard-fisted in the bargain. It will surprise us to learn many good things about both men. Certainly the world, especially our Western world, would have been much the poorer in thought and life had the Arabs not been for centuries the custodians and distributors of culture.

Then, too, we have the impression that Islam is adamant, unchanging, and defiant, and that we waste good time and effort in any attempt to dislodge a despicable host entrenched in a rocky, isolated fastness. We have taken all too little account of the true situation.

These are likely the three major elements in our traditional prejudice. Let us dismiss them, or at least open our minds to a reëxamination of them as we proceed with our present study of things Islamic.

This book is dedicated to the pastor and people of the Church of the Redeemer of New Haven, Connecticut, at whose invitation the projects as presented in these pages were undertaken, and with whose cooperation they were carried through in the interest of their own local program of missionary education and for the sake of whatever value their work might have for the Christian Church at large.

That the book finds its way to the larger parish is due to the generous and appreciative interest of the Missionary Education Movement.

JOHN CLARK ARCHER

New Haven, Connecticut
August, 1926

A NEW APPROACH IN MISSIONARY EDUCATION

I

THE SUBJECT

THIS book deals with the subject of missionary education in the local church and parish. The term "missionary education" means in this connection the education of the local parish in matters relative and vital to the Church Universal. We proceed on the assumption that distinct obligation rests upon each local church to share in the spread of the gospel of Christ throughout the earth, and that each group of Christians "at home" may not properly look upon a smaller parish than the whole world. It is not, however, merely a matter of obligation to the world parish; in these pages great emphasis is laid upon the remarkable results in education and outlook which come to the local church from its missionary educational work.

For convenience we are adopting in this book a procedure which sets the Church in "foreign" lands over against the Church "at home," although the method of the book is applicable to any form of "missions," home or foreign, to use passing terms. We accept and hold to the idea that definite further responsibility rests upon the home constituency of Christians to support and prosecute the foreign missionary enterprise, and that they should be appropriately educated for the task. In this we do not deny that Christian work both at home and abroad is essentially a common enterprise. Whatever border-line there is,

lies rather between Christian and non-Christian than between West and East, or home and foreign. But we do maintain that certain lands and peoples are foreign to us and not easily understood, and so we aim to bring these lands and peoples as much as possible into the home consciousness. Nor do we deny that light will break out of the East and must be taken account of. Indeed, it seems to us that further Western missionary effort in the Orient is warranted only if it be in the spirit and with the methods of cooperation between West and East, especially between the Western Church and the Eastern.

The Question of "Missions"

It becomes evident after one gets something of the true perspective that the whole question of "missions" must be raised. And what a complex and comprehensive question it is, involving as it does things historical, psychological, theological, and much more besides. This book attempts to indicate the variety and extent of the situation. It deals, therefore, with the theoretical as well as with the practical. It is futile to discuss missionary methods without considering most seriously the very problem of the missionary enterprise in itself.

What is it, after all, that we should try to do under the present circumstances, and why should we try to do it? It is proper to ask *what* and *why,* either before or in connection with *how.* And so the reader is asked to give serious attention to all phases of the problem as the book sets before him (1) the theory of missionary education—the philosophy of it, so to speak;

(2) the organization of a parish-wide program; (3) materials and methods of missionary education.

Among the materials unusual space is given to things Islamic, in consideration of the fact that because of the importance of the subject in the world's life today many churches are studying Islam, and for the further reason that the author has just finished the presentation of a Moslem Project in New Haven. These materials, therefore, serve not only for illustration of the general principles discussed in this book, but also for special use in churches studying Islam.

A Definition

The general problem which concerns us might be stated at the outset as: Our (Christian) interpretation of the essential character—that is, the origins, development, complexity, and fruits—of the non-Christian religions, for the sake of understanding, appreciation, cooperation, and Christianization—of ourselves as well as others.

Too much is involved in the problem to be compressed adequately into thirty-four words. We must address ourselves to a discussion of the main points of the statement, after we have weighed it with care.

The Open Mind

Notice first of all the parenthetical word "Christian." It is thus separated as a precaution and a warning against prejudice, or, to put it positively, as a suggestion of the desirability of open-mindedness. Interpretation is the important consideration, and we cannot

interpret truly if we are handicapped by prejudice. Whatever the cause and the origin, we have developed, as a matter of plain fact, an unwarranted amount of prejudice in the direction of the non-Christian peoples and their religions. Pride of religion is a quality common to all peoples, whether Jew, Moslem, Hindu, or Christian, and with it has come a closing of the mind, to a greater or lesser degree, against alien faiths. This has been and still is unfortunate, for it breeds misunderstandings, forestalls appreciation, blocks cooperation, and works harm to the very faith itself whose adherents are close-minded. We Christians have been by no means free from provincialism. We have lived in our own Western world, peculiarly remote from the East, whether with respect to geography, history, language, literature, or religion. We measure in miles our distance from Bombay and Tokyo, but how may we measure the interval between ours and the Hindu or the Japanese mind? If our geographical sense is weak, then what of our appreciation of foreign manners and customs? We have indifferently or deliberately shut off most of the world from us, and have thus deprived ourselves of untold resources of culture.

For one thing, we scarcely realize how large the world is. As children at school we find in our geographies the map of New England occupying the whole of one page and that of the vast continent of Asia or Africa occupying the same amount of space. In spite of efforts made nowadays to the contrary, we still form disproportionate views of the major portions of the earth's surface. The observation, "how small the world is," often means that the rest of the world is

attached to our world somewhat as small barnacles to a huge vessel.

We certainly do not realize how varied the world is. Our geographical mind is matched in other realms of mind. We are accustomed to "lump" foreign peoples and things and to feel that we have justly characterized them with some hasty phrase. They are so distant that they look small and uniform. We cannot see the contrasts of lofty mountain and low plain, of sand-strewn desert and green-clad river-bank, of poverty and wealth, of education and ignorance, of high spiritual attainment and debased living. When reference is made in sermon or address to things foreign, it is usually by means of a general phrase. We have become accustomed to such expressions as "the idolatry of the Hindu," "the fetishism of the African," "the gross immorality of Shintoism," "the millions without hope and without God in the world," and "the total inadequacy of the non-Christian religions." What we should be convinced of is the total inadequacy of a phrase. Can one balance with five words the weight of twenty centuries? How little we really know of our own Christian faith after years of study and experience!

Many vast areas of Church history, of the history of Christian doctrine, of Christian art, and of Christian ethics remain as yet practically unknown soil to even the better-trained Christian. The very field of sacred Scripture itself is comparatively little known to the man in the pew, although he has had the benefit of years of Biblical exposition. Our college men display at times a lamentable ignorance of our Bible, although they may have spent their allotted time in

church schools. If, then, we little understand what is always with us, how great must be our ignorance and misunderstanding of what is remote!

Nor is the remote unimportant, and to be ignored on that account. To come to know it is to realize its extreme importance. But we may never come to realize its value if we keep our minds closed against it.

Of course we are, as a matter of fact—by birth, tradition, and choice—Christian in our approach to the problem before us. This we may say is unavoidable, but it should be, nevertheless, an advantage and not a handicap. That is, our being Christian should signify a real religious experience in Christ which should enable and compel us to evaluate in appropriate terms the religious experience of other peoples whom we study and whose records we examine. Our being Christian should not mean that we are sectarian and narrow-minded in our approach to other faiths, with a type of Christianity that is more formal than spiritual, and therefore barred against the breaking of further light. On the one hand, "holding no form of creed, but contemplating all"—as Tennyson says of the soul in the "Palace of Art"—is entirely too abstract and objective to get valuable results from the task we are here assaying. It is indispensable to hold some form of faith. We cannot commend a free-thinking, purely critical attitude. "All things to all men" means nothing of the sort. One must have within the realm of religion convictions born of religious experience, in order to evaluate the things of religion anywhere. But narrow-mindedness may be nearly as great an evil and as heavy a handicap as no particular religious allegiance at all.

In any case, neither extreme is commendable. We must be Christian with an open mind.

It is interesting and significant that Buddha specified open-mindedness as the first necessary step in his Eight-fold Path of Release, and that he incorporated into the body of his own teaching certain elements of the older order, which he revised and adapted to his own ends. It is obvious that no one could accept a new faith without having an open mind! What we Christians desire as we do missionary work throughout the world is open-mindedness on the part of our hearers; otherwise they cannot accept the new teaching. Buddha desired the same. He urged Hindus to have open minds with respect to their sacred scriptures, the Vedas, and with respect to him and his new message. This state is a common prerequisite at a certain stage. Is it not also commendable at any stage? Buddha would have had no ground in justice to say to his hearers, "Open your minds, receive the new teaching, then close your minds forever."

The attitude of the apostle Paul is worthy of notice in this connection. He was willing to see God in the experience of other men. He declared that God had not left himself without witness, even among the nations that walked in their own ways, and that God is in reality not far from any nation or individual. He quotes with assent the words of the Greek poets who said, "For we are also his offspring." In God do all men live, and move, and have their being, Paul thought.

All this was, of course, after Paul's conversion. He suggested to the Thessalonians that they "prove all

things, and hold fast that which is good." He warned them against the quenching of the Spirit. At Athens he ventured to interpret the "Unknown God" of the "very religious" Athenians in terms of the God of his own Christian experience.

Paul was himself a Jew; he lived and died a Jew; but he became a new man in Christ. Christianity was to him a new doctrine and a new life, meant for all men, "whether Jews or Greeks, whether bond or free." He was able to distinguish Christianity from the Jewish elements in its origin, and from the Jewish forms in which it had been first presented. His conversion was a genuinely new religious experience. When, however, he went out as a leader among the early Christians who faced a world in which they were greatly outnumbered, he saw the necessity and the propriety of preaching Christ in a language which that world could understand and assimilate.

The world of Paul was full of diversity, and he realized this fact. We have reason to think that the apostle took his reckoning from the entire situation. There was Greek culture and Roman government, Eastern mysticism and Western materialism. Beyond it all Paul saw the unity of the world in Christ. To bring about this consummation he entered upon the mission of preaching Christ as the divine wisdom of God, preexistent and personal and loving, and a power sufficient for the salvation of all men. His thought of Christ portrays Christ as the fulfiller of the aspirations and needs of all men. He preached, however, not merely in the interest of a synthesis of all good qualities into a faith to bind the world into one, but also for the sake of conversion in Christ. He himself had

found God in Christ. Through Christ would God reconcile the world unto himself. To Paul, Christ is the wisdom and the love of God, and Christianity is Christ, not a Church or a creed. But with all his confidence in Christ, he had due regard for the *process* by which men should give Christ their allegiance and be saved through Him. We can feel that the idea is characteristically Pauline, that the good in other faiths may be generously and properly recognized, that the sons of all lands and the heirs of all ages will live out their lives in their own peculiar ways, but that men will not be made fully alive apart from Christ.

Did not the Master himself come to fulfill, not to destroy, to save the world and not to judge it? Such was his own declaration of purpose. He guaranteed to men that their doing of the truth would lead them to light and freedom in God, who is light and life and love. He emphasized the matter of fruitage as a test of life, and gave us ground for assuming that whatever is not against Him is for Him. The early churchmen had no right to close the canon, so to speak, and to maintain the doctrine of salvation through the Church alone. Nor had anyone the right to hold subscription to a creed the sole means to life. The Church as such, or else a body of doctrines, has too often been set over against the non-Christian world, and a line been drawn between the two which put the true faith on the one side and false faiths on the other. This state of the closed mind has come in for earnest examination, and nothing is surer than that there are fundamental agreements among all men with respect to God and the necessary relation which men sustain to Him. There

is religious kinship which in the Christian view may be developed more fully, even to the point where men may realize their kinship in Christ. There is place within the Kingdom of Christ for many of those values which non-Christian men have discovered in their search after God. Of this Jesus himself assures us.

From what wealth does prejudice disinherit us! We can be, if we will, both Christian and open-minded at one and the same time. In our interpretation of aspects of religion throughout our world we can in all humility and yet with all confidence follow the example of Jesus and of Paul. Our task is the saving of the world, not the judging of it. We have a richer experience to offer in fulfilment of the more meager religious experience of the non-Christian peoples, but we shall never gain their acceptance of it while we spurn their goods. To spurn their goods is neither sound pedagogy nor sound religion.

But what a change of mind must overtake us ere we win the world to Christ! We have been so much in the mood of condemnation. Think for a while of the matter of worship. Nothing has prejudiced us against a strange religion so much as this. A Moslem friend recently said that the first time he visited a Christian church in America he thought the worship quite meaningless. He did not see the spiritual elements therein. Usually, also, the Christian fails to see most of the spiritual elements hidden in Moslem worship. Novelty and contrast blind the sight. It is part of the task of missionary education as conceived in this book to interpret the worship of strange faiths, to free the mind of whatever condemnation is unjustifiable. One of the

projects suggested later in these pages is a mosque scene, proposed as one means of finding the true values in Islam.

It is difficult to understand strange ritual and symbols. Early Christians were once considered cannibals, for they were said to "eat their god." The observers failed to see the significance of the Christian communion rite. We are all so accustomed to look upon the outside, forgetful of the fact that there is an inside as well. The author visited again a Roman Catholic chapel during the Easter Mission. The crude image of Mary on one side of the choir and the cruder image of Jesus on the other side, along with other crass symbols, repelled him, but in spite of it all he was able to detect something further of the devotion of the worshipers under the influence of an impelling ideal. There was real worship. And so it is with the worship in Buddhism, Hinduism, and other forms. Outwardly there are aspects which surprise and shock us. In Hinduism, Ganesha, for example, in the form of an elephant and besmeared with red, is to many of us truly hideous. But even here it is possible to get a truer view through an understanding of the symbolism of the god. We have vigorously condemned idolatry and forgotten to allow credit for the fine quality of devotion. One thing we should have done; but the other should not have been left undone. We must penetrate to the inner significance of ritual and of symbol.

Another reason for our prejudice is a certain type of literature. Several years ago a missionary educational booklet of a certain large American denomination contained this paragraph:

Hinduism. The religion of the greater part of India. This religion teaches that man has no real soul; it teaches of no savior, no salvation. It believes in the murder of girl babies and in child marriage. . . . The most terrible crimes are committed in the name of religion. The leaders, or priests of this religion, called Brahmins, are wicked, selfish, dangerous men.

In this paragraph every declaration but the first is open to serious question. Hinduism dwells much upon a doctrine of the soul, and has worked out a unique and elaborate theory of *karma* (retribution) and transmigration of soul. There are, in fact, in Hinduism three highly developed ways of salvation: by works, by knowledge, and by devotion. In the third instance salvation is attained through the grace of a saving god. One may not contradict so flatly the remainder of the paragraph, for there is some truth in each declaration. Child marriage is indeed notoriously common. Some backward peoples put away girl babies by violent means. The Thugs in former days committed their crimes in the name of the goddess Kali. Many Brahmin priests are doubtless unscrupulous men. But there are brighter aspects of Hinduism. It is not fair to present the worst in other faiths as if it were the total situation.

The paragraph quoted serves rather to show the ignorance on the part of the writer of it, than to describe Hinduism adequately. The words represent a set state of mind, the result of traditional training in ignorance. Of somewhat the same import is a paragraph from a book which gives "an account of some Indian children":

A true Christian, as you well know, is one who would scorn to tell lies, or steal, or cheat, or act in any dishonorable way. But this is not so in India; and a man who is considered as most religious, and is even called "holy," may steal, lie, cheat, besides being horribly dirty and wearing his hair filthy and matted.

This statement cannot be creditable to the Christian while being unfair to the Indian. The best of one faith must not be compared with the worst of another. We all recognize the "holy" man referred to above as the unworthy *sadhu.* There is in India a better class of ascetics, or sadhus, who are more typical of better Hinduism, who are examples of pure living and high purpose, and are earnest seekers after truth. If they are to be condemned, it is on grounds other than the matting of their hair. We can recall grave discussions among Christian monks as to the proper manner of their own wearing of the hair. Even of the unworthy *sadhu* it must be remembered that men bow in reverence before his wretched figure, looking beyond him to the Power to which they commit themselves.

It is true that such statements as have just been quoted are no longer prominent in missionary educational books which are now appearing. But these older books are still on the shelves of church and community libraries, where they are often consulted in matters of missions. It is to them that we can often trace many of the false notions which linger to embarrass an enlightened missionary educational program. The minds of the rank and file in our parishes have been nourished on such notions and have closed like a sensitive plant in the process.

Now an inescapable duty rests upon us to see things in their beauty and to see them in their truth. This is by no means to ignore the unlovely and the false. The false and the unlovely must be done away. The good, the true, and the beautiful will abide. We must rid our minds of all unfortunate and hampering predisposition, and open them to the witness of God throughout the earth. We should be as impartial as the rain and the sunshine, rightly weighing the things of others and the things of ourselves. Our own faith must stand before others on its intrinsic merits.

Can we in any real way experience the faiths of others and thus come to appreciate the heritage which the centuries of seeking have accumulated for them? We cannot be Buddhists, and Hindus, and Moslems, in turn,—that is not possible, necessary, or desirable, —but we can look for the good in these faiths and try to portray this good to all other Christians in order to develop a proper sense of perspective in the Christian leadership of the world toward the one God and Father of all mankind. We must discover, if possible, what real Buddhism is, what real Hinduism is, and what is real Islam. We must discover "pure religion and undefiled."

Essential Religion

If the reader will now turn back to the original statement of our problem (page 15), he will see that the second phase of our discussion has to do with "the essential character of the non-Christian religions." What is the essential character of a religion? Professor D. C. Macintosh of Yale has defined "essence" as that

which is in the actual as well as being demanded by the ideal. An ancient Indian seer gave utterance to this prayer:

> From the unreal lead me to the real.
> From darkness lead me to light.
> From death lead me to immortality.

All peoples have sought in one way or another to learn discrimination between the real and the unreal, have sought to find a way out of the unreal into the real. Various religions have suggested various ways out. How adequate and satisfactory have those ways been? This is part of our present inquiry. Our emphasis here is upon the essential character of the various religions which offer ways out from the unreal to the real. Do they lead to the real? Have they the power in themselves to lead? Is there, for example, in actual Hinduism what is demanded by ideal Hinduism, and can it justly lay claim by virtue of its essential character to being a saving faith for all mankind? Is there bread of life in Hinduism, and do the waters of life flow so freely that the time will come when the adherent of Hinduism will neither hunger nor thirst any more? What is the power of Hinduism that it claims over two hundred millions of devotees?

Since our aim in this book is not so speculative as practical, there is no space here for a far-reaching discussion of the essence of religion in the abstract. We must examine particular religions in detail. Professor G. F. Moore says in his *History of Religions,* "Without any attempt to extract what nowadays is

called 'the essence of religion,' Jesus kept closely to what is essential in religion." Dr. Moore goes on to say that the emphasis of Jesus' teaching was upon piety, morality, and charity—"a simple and natural piety, a pure and upright life, unselfish goodness to all men, taking its example and inspiration from the goodness of the Father in Heaven, who bestows blessings on the evil as well as the good." This is the religion of Jesus. This is the character God desires to see in men. This is essential Christianity. Are these qualities found in Hinduism, Buddhism, Islam, and other non-Christian faiths? If so, are they found in such abundance as in the Christian faith?

Jesus "did not come to annul the Law and the Prophets, but to confirm them," as Moore observes. He accepted the righteousness of the Scribes and the Pharisees as a contribution to the development of religion, but imposed upon men greater requirements of righteousness for the sake of entry into the Kingdom of Heaven. The Sermon on the Mount is full of regard for the old order, the old commandments, and the old spirit, but is likewise emphatic in the matter of greater requirements. Jesus himself, living the perfect life, pointed all men to the ideal of perfection. To that end he said more than had been said "of old time."

We attempt, then, to follow the example of Jesus and to adopt the attitude of Jesus in discussing what is essential in religion. We start, however, with a larger field than the one in which Jesus found himself. The world of his time was mainly the regions of the eastern Mediterranean. In our world are China and Japan, India, and all the lands. We have to do with

faiths beyond the horizon of the early Christian view, with Shintoism, Taoism, Confucianism, Buddhism, Hinduism, and Islam, not to mention the religions of primitives in Africa, and elsewhere. We live indeed in a "very religious" world. With this world we start in our inquiry into "the essential character" of the non-Christian religions.

It is not the unreality of the non-Christian religions, their falseness, if you please, which proves the difficulty in the way of Christian missions. Rather, it is their reality, their truth, their goodness,—that is, so much of reality, truth, and goodness as they contain,—which has raised barriers against the spread of the Christian gospel throughout the earth. On the other hand, these qualities should actually have aided the gospel instead of impeding it. One suspects that had the method of Jesus been used, they would have aided. Have we not misunderstood the situation? Looking upon the outside, we have wondered how these "false" faiths could possibly stand. And yet they have stood and still stand. The Hindu has been very hard to move. He may retreat before us, or he may appear to give assent to much we say, and yet he has not been won to Christ. The Moslem has seemed especially tenacious of his faith, and has not only stood his ground, but boldly and successfully advanced his cause.

Buddhism has so penetrated into China that we may say that on the religious side that great land is essentially Buddhist. Christianity is in competition there with modern Buddhism rather than with indigenous Chinese religion. Buddhism has its tens of millions of adherents in China. It offered the Chinese something

in fulfilment of their needs. It gave them religious comfort and assurance beyond anything formerly known to them. What is Christianity to do about it? This is a practical question. Have we Christians underestimated the facts? Have we passed all too lightly and in unsubstantial hope over vast fields of human thought and life? We have; and it is time for us to size up the task in its appropriate proportions. We need perspective. Is there not, indeed, something essential in every great faith?

Consider China at some length, in our search for the answer to this question. The Chinese are by no means, as many suppose, a non-religious people. To the ranging eye, neglected idols and decaying temples tell of weak and decadent faith, but the close observer who knows the Chinese well is aware that religion has a strong hold upon them. Strictly speaking, there is no Chinese word for "religion," the Chinese are not at all intense in religious belief and practise, and on the whole they have a low form of religion considering the high character of their civilization. However, one must not be deceived by outward appearance into thinking that China merely has the setting for religion without the thing itself. The tide of faith has had its ebb and flow, as in other lands, also, but the old Chinese forms of religion have still the power of spiritual renewal.

There are some four hundred millions of Chinese. Among these numerous hosts various faiths exist side by side and live in comparative peace with one another —a tolerance due mainly, however, to the fact that no one faith is comprehensive. The Chinese have been very tolerant as a rule. The average Chinese, not a little to our surprise, is at once an animist, a Confu-

cianist, a Taoist, and a Buddhist, without any sense of inconsistency. It is only the Moslem Chinese or the Christian Chinese who is a man of one faith. Is there in Christianity that which demands exclusiveness? Could a Chinese be a Christian and yet offer sacrifices as Confucianists do to the spirits of their ancestors? The Christian Church also has had its "prayers for the dead." Is ancestor-commemoration, as the progressive Chinese calls it, incompatible with real Christianity? Have we missed something in Confucianism which is after all of the very essence of religion?

There is no doubt that there is something permanent in Confucianism with which we must reckon. There is an essential core which cannot be disregarded. There is one great fact with which we must deal at once, and that is that all Chinese revere Confucius. In every city of even slightest importance there is a temple to the great Sage, with its wooden tablet to his memory as the chief object of veneration. Might a Chinese Christian properly worship there? Does the conversion of a Chinese to Christianity mean his abandonment of regard for Confucius? The problem is acute today. The answer depends upon an understanding of what is involved in the veneration of the Sage in one of his temples. The question might be put in this way, Can China ever be rightly expected to surrender her regard for Confucius, the greatest name in all the Far East? There is a great field here for study on the part of the local parish. It is an area which as yet is almost *terra incognita* to us. We may indeed have some correct impression of the bulk of China, and of the number of her teeming millions, but it is doubtful if we know much of the Chinese state of mind and of

the elements of which it is made. This book ventures to suggest the *project method* as a means to that desirable end.[1] By such means we may see, and do, and know something of "ancestor-worship," for example, and thus examine further into the real meaning of it.

It is not surprising, after all, that there are survival values in Confucius and his teachings. May we indicate some of the grounds for our assertion; for example, Confucius himself. As a boy, Confucius liked to play at the worship of ancestral and other spirits by prayer and sacrifice. Later on he realized that he came into the world for the very purpose of perpetuating the family name of Kung, and to carry on the worship of the family spirits. This is one interesting phase of his life. There are others. Confucius was fond of horses and dogs. Once on the death of a dog of his he prepared a grave and wrapped the animal's body in some old silk to keep the earth from touching it—this out of sheer regard for the dog and not from such a notion as the Parsis have, that dead bodies pollute the earth. He was fond of archery and other forms of sport. He considered archery as we might today consider football, a good test of character. He was a good sportsman. He declined to shoot at birds at rest. In fishing he used a line and never a net. He gave also much attention to music, and was "moved by concord of sweet sounds." He declared that music made men large-hearted and generous, and he might even have had some notion of the therapeutic value of music. He was a good teacher, and one well liked. He had many pupils, and they were much devoted to him. He never refused instruction to anyone, even

[1] See more particularly the author's *China in the Local Parish.*

though the fee might be only a bundle of dried fish. He allowed all pupils to remain who were eager to get knowledge and to develop their mental powers. He, however, required much of his pupils. They had to do their own thinking. He insisted, for example, upon their finding the other three sides of the square when he gave them the one side to work upon. He offered instruction in a wide range of subjects—history, social propriety, literature, science, music, and government. As a man, he does indeed seem cold, lacking in imagination, and without sympathy; but in any case there is his strict morality to commend him. He was "mild and yet dignified; majestic and yet not fierce; respectful and yet easy," says the *Analects*.

At the age of fifty-one, being challenged to put his teaching into practise, he accepted public office, first in the department of public works and then in the department of justice. Remarkable things are said of his administration of affairs; almost unbelievable things, in fact. For example, it is said that "a thing dropped on the road was not picked up" by any but the rightful owner, and that doors were never locked. Certainly he was so successful in his own state that princes in adjoining states flattered him by imitation, and then became jealous of him. It was their jealousy that ruined him, but even after jealousy and intrigue had robbed him of his public post and had sent him out into exile, he kept his confidence in high Heaven and in the efficacy of the measures which he proposed for good government. His life went out in great discouragement. He died murmuring, "No intelligent monarch arises; there is not one in the empire that will make me his master. My time is come to die." His

name, his character, and his teaching, however, have remained the chief heritage of his country and the final source to which the Chinese continue to make appeal.

History, of course, and the very life of China bear testimony to the incompleteness of the character and teachings of Confucius. He "looked to antiquity" for his authority. He was an investigator and a compiler, a "transmitter," as he called himself, and not a creative author. There was nothing in him of the mind of St. Paul as seen in the third chapter of *Philippians*. His policy and attitude were detrimental to progress. How, for example, can China be Confucian today in the matter of the status of woman? The seal of inferiority was put upon her by the Sage. How can the Chinese appeal to Confucius in certain major matters of religion? Although he recognized the supernatural, he gave no great amount of thought to that aspect of life, nor did he leave any satisfactory teaching with regard to it. With all that is admirable and imitable in his excellent system of ethics, he could point to no compelling motive for good life and conduct beyond the sphere of the human. Nor did he point to himself as the moral motive. Rather, he declared he had not attained the ideal. His ideal was the Superior Man, whose parts were mostly of the past, but a creature and an ideal without reality in fact. He himself confessed shortcomings, including fondness for wine. He said conclusively that "the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to." Confucianists have, therefore, been compelled throughout the centuries to create from scanty materials an ideal Confucius for

purposes of religious veneration, a testimony to the inadequacy of the religious basis even for its own morality.

Meanwhile, the gospel of the Buddha came in from a distant land to give men hope and guidance with respect to life beyond, and millions of Chinese have turned for comfort to that alien faith. Is it not an intriguing problem, this quest of a great people after things of the spirit? How dare we judge the matter with so few details at our command? Is not the need of missionary education growing more and more apparent as we realize the vastness of the missionary task? We are dealing with great realities. What we have just observed with respect to Confucius and Confucianism could be paralleled from other large areas of human life as well.

And now we ask, as we follow the lead of our thirty-four-word definition (page 15), What is further involved in "the essential character" of the non-Christian religions? We have already seen something of the general range of the answer as we have discussed some of the permanent elements in the Chinese order. "Origins, development, complexity, and fruits" are all involved.

Religious Origins

What of the soil, and what of the seed, and how are the two related? Every great religion has arisen out of a peculiar situation. Before the days of Mohammed, for example, there were in Arabia "seekers" for the one God, and a growing movement with that aim; an unorganized movement, to be sure, but yet

most significant. Mohammed thought of himself as one of these seekers before larger thoughts filled his mind. There was this considerable reaction against polytheism, and a desire for some higher type of faith, although the Arabs as a whole took very little interest in religion, and their moral sense was undeveloped. The opportunity, therefore, for Mohammed was at least twofold. He could take advantage of a quest which was under way, and also be a prophet to his people. A number of Arab tribes had been partly Christianized. There were also many Jews in Arabia.

All these various religious forces lent fertility to the Arabian soil. But if we know Mohammed well, we know that the great factor in the new faith was the man himself. Islam is first and foremost a person, the person Mohammed. Mohammed's personal experience of God is the foundation of the faith. There was opportunity in Arabia for a prophet, and the Prophet appeared. Thus a new religion was born, whose adherents today number some two hundred and forty millions. This great host and the faith it holds cannot be accounted for apart from the founder and the humble origins in the early days of the order. Saul was anxious to know whose son David was, thinking that the son is related to the father in more than merely physical generation. As Mohammed was a son of his times, so also is Islam a product of Mohammed's person. Antecedents are woven into the very texture of this and any movement. Origins are part of essential character.

For further illustration look at Buddhism, at least at Buddha himself and Buddhist beginnings. How much, indeed, is wrapped up in his life and his ex-

perience. He did not set out to found a new religion; he set out to save himself from a world infected with misery, disease, decay, and death. But the times were such and his experience was such that a new faith was inevitably born. Brahmanism reigned supreme in India in Buddha's day, in the fifth century, B.C. Like a pillar of cloud it rose in the central part of Hindustan, overshadowing and overawing the whole social body, spreading by gradual processes in all directions. The priest was in control, and men were separated into divinely (i.e., priestly) ordained castes. Salvation, for the most part, was a way of works, although philosophy had interposed a way of knowledge as a saving thoroughfare. Men might rise in this way of works through processes of *karma* and rebirth from round to round of existence until they gained the very realm and state of God. Or, rather, they could by good works—and sound knowledge, said some—free themselves from the entanglement of *karma* and rebirth, and gain salvation. The way the masses took was, of course, the way of works. It required many sacrifices. Therein lay "atonement for everything, the remedy for everything." And since it was the Brahmin priest who knew the ritual of sacrifice, he rose to a place level with the gods themselves, and a man's salvation depended mostly upon the payment of the priestly fees. On the other hand, for the more intellectual Indian, knowledge, as we have intimated, was the way of salvation.

One cannot speak, however, of much that was systematic in the philosophy of religion of Buddha's time, but, to speak in terms of the prevalent higher thought, and of the undefined consciousness of common prac-

tise, there was one Supreme Being, absolute, infinite, eternal, omnipresent, impersonal, unknowable, indescribable, the one reality. The world of phenomena and change was but a dream, an illusion, an unreality. Individuality was but an illusion, and for the thinker the goal of knowledge was to realize the identity of the individual soul and the world soul. Salvation was "simply a quiet unstriving realization of one's real self as free from all changes, even from transmigration, and as completely absorbed" in the Supreme Being. Says one of the writers of the day, "Whoever thus knows 'I am Brahma!' becomes this All." This was not the sole theory of the times, but it was the dominant view. In it one has difficulty in finding any distinctions whatsoever, as, for example, between good and evil, because there can be no distinctions if the individual is one with the impersonal Supreme. However, the writers of the day do say that "he who has not ceased from immoral conduct cannot obtain God through the intelligence," that as God is pure, so men may not be one with God and be at all impure.

Now Buddhism was a development out of this general situation and a reaction against it. Buddha "did not teach a personal deity, worship, or prayer. Yet he taught a moral law in the universe which was ethically superior to the metaphysical Supreme Being taught in Hinduism from which he reacted." He set himself against the priest and against caste, against metaphysical speculation and the ancient scriptures, and proclaimed "a consummate, perfect, and pure life of holiness." Buddha centered his attention upon the problem of the widespread suffering of men. First of all, as an educated Hindu he sought a cure through

philosophy, and failed to find it. He then tried the way of the ascetic, only to conclude after six years that the practise of austerities was as futile as "endeavoring to tie the air into knots." And then one night, while seated cross-legged under a fig tree at Buddh-Gaya in Bihar, his meditation turned slowly to insight and his insight to enlightenment. He had found the way for him. In a word, the "way" was that all suffering will cease if all desires are suppressed, and the way to suppress desires is by the Eight-fold Path that begins with open-mindedness and right belief and ends in concentration and the mystic trance, ensuring the emancipation of the heart and the end of the processes of rebirth.

But what, after all, of this Way which the Buddha found? On the practical side it is a way of kindness by which one would reach the perfect state, an all-pervading kindness affecting all creatures, human and non-human. Arnold has referred to Buddhism as "the religion which doth make our Asia mild." It was a way of kindness which knew no caste distinctions, a gentler and more sympathetic way than India had known before. How is it, then, that scarce three thousand Buddhists are found today in the whole Indian peninsula? Is India not amenable to kindness? Or were there in original Buddhism defects that made the faith give way instead of conquering? As also in the case of Confucianism, history has discovered grave defects in Buddha's teaching. The qualities present at the very beginning contained the germs of their own defeat, and again we see that the origins of a religion are a part of the essential character of it. In a very real sense a stream cannot rise higher than its source.

Development of Religions

We must take into account, however, the *development* of religions as well as their origins, for growth, also, is a part of essential character. In the case of Buddhism, since there are so many millions of Buddhists in the world today, we may suspect that the religion has improved, in some respects at least, as the years have passed.

The whole concern of Buddha himself was with his private salvation, save as he taught men that each must work out his own salvation, which lay in each man's own hands. He found no place for God in his faith. He held the world in low estimate, and with it human life, the human body, womankind, and the family. He took a generally pessimistic view of the world and of human life. These are grave defects, as history has proved. To later Buddhism the Master himself has become virtually a divine being who as God rules the world. In this and other ways the Buddhist movement has sought to fill up in its development what was lacking in its origin. It will be of interest to notice in this connection some aspects of later Buddhism, reminding ourselves, however, in this instance as in every other, that a statement which represents one man's *conclusion* —the author's in this case—should not be thought necessarily sufficient as an *introduction* to the theme for another man—the reader.

The Buddhism of China and Japan is very different from the original Indian Buddhism. One has difficulty now and then in finding any real connection, and yet it is not at all necessary to suppose that any alien influence has been at work in the making of the later

type. The moral ideal, for one thing, has been transformed. Instead of Buddhism as a way by which the few might reach Nirvana, the ultimate goal, it has become a way for the many. Instead of the individual's striving for his own private salvation by means within his own power, men put their trust in the many exalted beings, *Buddhas-to-be,* who developed in the system and who are engaged in the service of others. Charity becomes in the later day the virtue chiefly prized, and by charity is meant, "not the cold pity of an illumined aristocrat for the folly of the ignorant, but a fervid love" devoted in self-sacrifice to the help of others. Social ambition has been kindled by the process of the suns.

In this later Buddhism distinction was made between good and evil, and a system of rewards and punishments organized to meet the issues of this distinction. The Nirvana ideal itself was transformed. Instead of the negative, almost impersonal, and unconscious state taught by Buddha himself as the final goal of man, there developed in Buddhist thought the *Western Paradise,* a sensuous heaven where the Eternal Lord Buddha dwells, and where the saved may dwell with him eternally. Buddhism becomes, then, a religion as well as a system of ethics—a religion of love, and faith, and hope, centering about the deified Buddha. Buddha himself was virtually silent on questions of God, the soul, and immortality, but this void has been filled by his later followers under the compulsion of their instinct and their need. And what they have supplied has values we must reckon with if we would make a Christian world, for there have developed in Buddhism ideas much akin at a glance to the Chris-

tian's own. In modern Buddhism, which is one of the most influential phases of religion, there are indeed ample stores of inward experience of the heart within the forms which have developed through the centuries. What Buddhism has become is still to a marked degree a part of essential Buddhist religion.

An observation must be made, however, in this connection. Although the later type of Buddhism may have developed from within itself, and is not necessarily indebted to alien influence, the development has been too inward, too subjective, too much within itself. It has been obliged to ignore or to defy its founder's caution both with respect to God and to himself. It has created the apparatus necessary for a religion, without having the essential materials of religion based on history and on fact. Not only has this process made Buddha a god; it has taken to itself other gods as well. Polytheism was the great penalty imposed upon it in answer to its original atheism. It left out God, and now it is confused with many gods! What has happened is in reality that Buddhists have taken fragments of their experience and made gods for themselves, as the smith and the carpenter did, of whom the prophet Isaiah speaks. With some of their wood they kindled a fire, and with the residue thereof they made them gods. If such, then, is of essential Buddhism, it is essential weakness. Saving gods are not the creatures of men's hands and minds. Nor is a saving faith thus made.

Has Christianity developed after this manner? Was there an initial void which succeeding centuries had to fill in order to commend the faith to men? Were the

life and the teachings of the founder inadequate at last to meet men's needs? The veneration of Jesus by the early apostles involved no forgetfulness of his real qualities. Some of his associates did indeed pass unfavorable comments upon him, but these had more reference to his office than to his person and his character. His moral character was never called into question, even by those who hated him and threatened him with death. To his Jewish enemies he was guilty of blasphemy, on other than moral grounds—because he "made himself equal with God." To his friends and the multitudes he was in truth God manifest in power and in love. Men thought of him on every hand as sharing in the moral character of the eternal God, and as the embodiment of God's purpose to save mankind. His divinity was not a mystery to them so much as his humanity—he was so manifestly ideal. He had come to inaugurate the reign of God and in his own person made manifest the ideal whom every man should imitate. Who looked upon him saw God. Who followed him found God. His own experience of God was something every man could imitate.

The full realization of all this on the part of men came only after his death. Then they learned the great fact that death had not separated him from them, for he was still with them in spirit. He was present within his community and manifest in various spiritual operations. He was the Messiah, and the Savior not only of them but of the whole world. A new and saving faith had been born, and succeeding generations of its advocates in lineal and legitimate descent have gone in the power which it conferred throughout the world, spreading its truth and winning men to its way of life.

And the point for us to keep in mind just now is that all the needful power was given them at the very beginning. They had not to work out for themselves and for others an ideal which had no basis in fact. Jesus represented adequately not only what man is but what he should become by the same divine grace which made Jesus what he is. Christianity has developed, to be sure, and has gained in power with the centuries, but men have merely come to realize what Paul first comprehended—that the salvation in Christ avails for every man, and that there is no other way of salvation.

The Complex Character of Religions

We have been considering by means of typical examples the origins and development of various religions in relation to the essential character of these religions. Some results of our inquiry are negative and some are positive, but all point to the fact that we cannot know a religion without examining its entire history. We must have the total view in order to discriminate between things fundamental and things formal. This leads us to remind ourselves of a third aspect of this present inquiry; namely, the *complexity* which characterizes each of the various religions.

There are significant variations in every great faith. There is no great faith which does not represent a fusion first or last of many elements. Nor is there any great faith which has not divided in the process of development. How complex after all is historical Christianity! This we know at more or less close range. We live in the midst of Christian sects and denominations which the centuries—and other forces

than mere time—have produced. Each one of us is identified with one or another of these divisions of Christianity and may find his view of the whole colored somewhat by his loyalty to the part. Many of us may be in the position of the famous Parson Thwackum, who when speaking of religion meant the Christian religion, and by the Christian religion meant the Protestant religion, and by the Protestant religion, the Church of England. It is, of course, the correction of this partial view of religion and of Christianity which is one of our aims in a proper program of missionary education.

But first of all we must take into account here the facts in the whole field of religion. What is true of Christianity in the matter of divisions is also true of other faiths. But it may be that division is a sign of life rather than an occasion of despair! And, as the poet reminds us, there is life in the lily as well as in the oak. The virtue of religion is not merely in "growing like a tree." There may be weaker growths which are even fairer. The bare fact is, nevertheless, that religions have grown like plants, and because of certain psychological and other factors have become, if anything, even more diversified. The various religions have, however, much in common as to the very processes and principles by which they have become diversified. The student of comparative religion becomes aware of striking parallels throughout the whole field. These parallels are of the greatest importance today in connection with modern Christian missions, and the study of religion. Similarities are more striking than differences and are more valuable assets in missionary work.

On one of the first pages of this book mention was made of our tendency to "lump" together foreign peoples and things. This quality of ours displays itself most prominently in our judgment of the non-Christian religions. Hinduism, Buddhism, Confucianism, and especially Islam, are very simple faiths to most of us—until we have opportunity to behold with growing amazement their extreme complexity. Did we think that two thousand five hundred years, or even a single millennium, as in the case of Islam, would produce no variation in these faiths? Recall, if you will, the brief paragraph on Hinduism quoted from a certain type of missionary manual (page 24). How very easily it dealt with its whole theme! Let us in contrast refer to Hinduism at some length, just as illustration of the vast variety in all the fields unknown to us—unknown, that is, to the members of our local parishes for whom we are endeavoring to formulate an attractive and profitable program of missionary education.

Hinduism is a veritable congeries of faiths, and not a simple faith at all. It would take as many words as have been already written in this book to put in even the briefest compass what we mean by Hinduism, even though we confined ourselves to the current situation and ignored the range of history. But we must be content for the present to let the whole field pass rapidly before us. There are two hundred and twenty-five millions of Hindus. With them conduct is of more concern than creed. That is, as one of the official reports of India puts it, "No one (Hindu) is interested in what his neighbor believes, but he is very much interested in knowing whether he can eat with him or take water from his hands." This is due to

the fact that Hindus are divided and subdivided into castes based upon religious, occupational, national, or other principle. There are over two thousand mutually exclusive sub-castes among Hindus, mutually exclusive, that is, in matters of food and intermarriage. This engenders an exaggerated caste consciousness, and caste is practical, not theoretical.

To some extent religion transcends this compartmentalism, but more in theory than in practise, since Hindu orthodoxy consists mainly in conformity to caste regulations. What there was in the background of Buddhist India (pages 36-39) has persisted to the present day, and serves as the common denominator of caste-divided Hinduism. The main theological belief of Hinduism is still in one Supreme Being (Brahma), absolute, infinite, eternal, omnipresent, impersonal, unknowable, indescribable, the one reality. As Brahma is the one reality, every soul is the whole and undivided Brahma, and so is infinite. The man who knows Brahma is one with Brahma. The external world is unreal, at least what reality it may have is due to ignorance and illusion. Brahma alone is real; all else is illusion. This is the characteristic thought of Hinduism, the prevalent philosophy. We may call it pantheism. The religious force of it is that God is imminent in all things and dwells also in men's hearts, and ethically the God who is all-pervading is the innate good in all. Says Tagore in his *Sadhana,* "To be truly united in knowledge, love, and service with all beings and thus to realize one's self in the all-pervading God is the essence of goodness." This relieves us somewhat, does it not, of the idea that the soul is "drowned in the boundless Sea"? There is place, then,

for religion and for ethics, for God, and love, and service in such an interpretation as is given by Tagore and many others to this Hindu pantheism. But still we ask, what of the religion of the common Hindu who judges and is governed by what is done rather than by any view he may hold of the universe of men and things? However, this theoretical belief in "one imminent, all-inclusive, all-sanctifying World Soul" is the chief phase of Hindu thought. It is *the* Indian Idea.

But there are other beliefs as well by which the Hindus live. The fifteenth century poet Kabir speaks as follows for many who give a mystical turn to typical pantheism: "The creature is in Brahma, and Brahma is in the creature; they are ever distinct, yet ever united." "My Lord hides Himself, and my Lord wonderfully reveals Himself." "He is without form, without quality, without decay. . . . But that formless God takes a thousand forms in the eyes of His creatures." "All men and all women of the world are His living forms." "The Lord is in me, the Lord is in you, as life is in every seed." Kabir preaches in all this a faith superior to and destructive of caste distinctions, saying, "It is but folly to ask what the caste of a saint may be," for men of all castes and all faiths have sought and found God, and having achieved that end, there remains no mark of distinction. This is quite antagonistic to priestly Hinduism. But an agnostic note is heard in his poems which places him at a disadvantage in the face of Brahmin knowledge of all things. He himself confessed, "I do not know what manner of God is mine,"—quite in contrast again with one (Paul) who knew "whom he had believed."

The immediate result of Kabir's work was, therefore, another Hindu sect.

In practical Hinduism the many gods are far more prominent and potent than the One. Their worship represents a reaction against the absolute, pessimistic negation of life and of the world, which we have portrayed above in terms of pantheism. This polytheistic worship has not, however, introduced an optimistic note, for in popular Hinduism life and the world are still evil. Rather, it has merely brought something of the more personal in its polytheism. Hinduism exhibits both monotheistic and polytheistic ideas held at one and the same time—a very interesting situation—for all the gods that are worshiped very directly by the common people are merely forms, say the thinkers, in which the Supreme Being has appeared. Thus the apologists for polytheism!

The most popular of the gods in India is Shiva, "the Great God Shiv." Benares is peculiarly his holy city, but his temples are found all over India. He is variously the Destroyer, the Reproducer, the Great Ascetic, the Soul of the Universe. He is the refuge for man and beast, the "auspicious," the creator of the world, the redeemer of mankind. One of his South Indian devotees sings:

> He who came to earth and begged for alms,
> He is the thief who stole my heart away.
> Madman men think Him, but He is the Lord.

And another, also of the South:

> But if they love Shiva, who hides in his hair
> The river of Ganga, then whoe'er they be,

Foul lepers, or outcastes, yea, slayers of kine,
To them is my homage, gods are they to me.

And another:

Henceforth for me no birth, no death,
No creeping age, bull-rider mine,
Sinful and full of lying breath
Am I, but do Thou mark me Thine.

All of which testifies to the intense devotion of Shiva's votaries to him, and to the ideas prevalent in their devotion. Even more intense devotion is given to his consort Kali, especially among the Bengalis.

Shiva is the most popular god, for he has absorbed into himself and allied with himself so great a variety of qualities that worshipers of every taste may find satisfaction in him.

And yet there is another great god of India with whom Shiva must share supremacy. He is Vishnu, the third of the great triad—Brahma, Shiva, Vishnu. In this scheme Brahma is the Creator and the Ultimate; Shiva is the terrible Destroyer, the god of Fear; and Vishnu is the Preserver, the god of Love. Vishnu is both a local deity and an Infinite Spirit, but he is more the latter than the former, by reason of a doctrine of incarnation through which he is represented to his worshipers in the gods Rama and Krishna. He is to the philosophical devotee "the sole Reality, of whom the entire material world and all spirits of men and gods form but the body." But it is to Rama and Krishna that the Vishnu-ites make the more immediate appeal. The story of Rama—and of his wife Sita—may be

read with delight in the poet Tulsi Das' *Ramayana.* He is the pattern of noble manhood, and she, the supreme example of womanly purity and fidelity. And the mutual love of Sita and Rama, says Tulsi Das, "exceeds all sense, or intelligence, or speech, or perception." Here follows a portion of one of the poet's rapturous hymns to Rama, which is read devotionally by hosts of India's sons.

Glory to Rama of incomparable beauty; the bodiless, the embodied; the merciful, the mighty-armed, the dispeller of all life's terrors; without beginning and unborn; the indivisible; the one; beyond the reach of all the senses; the incarnate; an everlasting delight to the soul of the saints; the friend of the unsensual, the destroyer of lust and every other wickedness; at once inaccessible and accessible, like and unlike, the essentially pure, the unfailing comforter, who is ever at the command of his servants. May he abide in my heart, the terminator of transmigration, whose praises make pure.

Hear also some of the words which Tukaram of western India addresses to Rama:

I am a mass of sin;
  Thou art all purity;
Yet Thou must take me as I am
  And bear my load for me.

In God, in God—forget him not!—
  Do thou thy refuge find.

. . . . . .

Oh, flee from thence. Only by faith
  Canst thou to God attain.

There is another side to Vishnu than that which Rama represents; it is that represented by Krishna. Both Rama and he are considered by Hindus as originally historical characters. There are writings which tell the story of Krishna's life, but his place in Hindu religion is best seen in the *Bhagavad Gita,* the "Lord's Song," where he is represented as the speaker. The *Gita* is an ancient philosophical poem of composite character, but it makes its claim to widespread acceptance chiefly on the ground of the grace of Krishna by which men may be saved. In it Krishna declares:

> Doing always all works, making his home in Me, one attains by My grace to the everlasting, changeless region. . . . If thou hast thy thought on Me, thou shalt by My grace pass over all hard ways. . . . Surrendering all the Laws, come for refuge to Me alone. I will deliver thee from all sins; grieve not. . . . Have thy mind on Me, thy devotion toward Me, thy sacrifice to Me, do homage to Me.

And yet, we must remind the reader, this lofty phase of Krishnaism does not stand alone. There is a lower form, an erotic aspect, in which worship of this god of Love is carried on with emotional abandon. Krishna himself, it is sad to relate, set an example on this lower plane, where sensualism could be mistaken for religion.

We shall not carry this present discussion of Hinduism much further. Enough has been said to show the great complexity of this religion. In general, if we may summarize, Hinduism offers salvation by three definite, although not always mutually exclusive ways. There is the way of knowledge, the way of works, and the way of devotion. If the reader will recall our

whole presentation of Hinduism, he will see them all. The way of *knowledge* is chiefly the way of realization of the identity of the individual soul and the World Soul. The World Soul may be Brahma, Shiva, or Vishnu, according to the mind of the devotee. The way of *works* is the ascetic way, which Buddha tried and renounced, and which the masses of Hindus follow to this day. The ascetics of India are in the main devotees of the Great Ascetic Shiva. He is the Great God of Works, although works may be done in the name of any god. The way of *devotion* is the way of surrender to and reliance upon the god through whose grace men will be saved from the world of evil and of death. The god of this way is primarily Vishnu through his representatives Rama and Krishna, but Shiva also is the object of devotion as well as of works, although Shiva, unlike Vishnu, has no representatives or incarnations of himself. Here are, then, three ways of salvation, but in not one of them can one find a sound philosophy of salvation. It is sufficient for us here, however, merely to note how varied Hinduism is in its character and in its appeal to men.

The choice of Hinduism to illustrate our idea of complexity was, of course, purely arbitrary, save as the little paragraph suggested it. Any other faith would have served our purpose, although any other non-Christian faith might not have served so well. India is truly a treasure-house of religion. No single land offers the student of religion quite so much as India does, whether from the historical or the contemporary point of view. Buddhism, also, is, as we may well suspect, an extremely varied field, and Islam, which we too often consider a very simple faith, exhibits many

and astonishing varieties. We shall see something of the complexity of Islam before we have concluded our whole study, for the chief materials used later in this book to illustrate the project method of missionary education are Islamic. We do not forget other faiths in this procedure, for our constant thought is how to bring the distant faiths of men into our immediate local parish consciousness. This is not a book of comparative religion, but a book of missionary education. We are finding, however, that the principal materials for our use are from the field of comparative religion. It is the Christian *religion* which we would have triumph throughout the earth, and so we are bound to study the religions of others to that end.

The Fruits of Various Religions

We have yet to make some inquiry regarding the *fruits* of the non-Christian faiths, for we are not to judge these faiths without such an examination. Even here we cannot generalize without a prior analysis. In our missionary educational work we have often made much use of the "fruits" of other religions. Especially does this method lend itself to "projects," and dramatic representations. Prayer-wheels and priests, magic and incantation, the uncured lame and halt and blind, these and other institutions and individuals are exhibited to prove to us the futility of the non-Christian faiths. These examples are all practical, tangible aspects of our subject, and surely we are looking for tangible things when we look for fruits. But there devolves upon us the need of extreme caution in this matter. We must

satisfy ourselves as to what is really typical, and what is really due to the religion itself which we are typifying. This is no easy task. A wide familiarity with the general situation is a prerequisite. We should ask ourselves and others many questions and proceed slowly. Mistakes are inevitable, but they should be of the practically unavoidable kind, rather than those which issue from our unpreparedness. Always we should bear in mind that more important even than the fruits exhibited are the interpretations which we put upon our exhibit and the spirit in which we handle our various materials.

Now let us, in our present inquiry, be practical rather than theoretical. As one looks out over the earth he views a condition of distressing need. As one reads new books or travels, he finds himself thus confronted. Most of the needs we see at once to lie in the realm we call the ethical. The world is full of striving and suffering, as Buddha observed, and in spite of him is still. The market-place is full of bargaining, and the current talk is of money, food, and clothing, in spite of the Hindu ideal of renunciation and other-worldliness. Rulers in high and low places are disregarding the welfare of their subjects, contrary to the Confucian ideal of the ruler whose chief concern was the state. Disaster is visited upon communities of Christians in disregard of Mohammed's ideal of tolerance. The question naturally arises, to what extent have the great faiths of men ethical power? Is Hinduism an ethical religion? Is Buddhism? Is Islam? Does Confucianism, a recognized ethical system, display a power to attain its own ideals? Here are faiths, each with its

millions of followers to whom it is ministering. Do these faiths meet men in their need, disclose to them the true situation, solve their problems for them, and show them an attractive and adequate way out?

This is altogether a very wide field of inquiry. How can one do it justice! It is not after all solely a matter of ethics. There are other vital issues involved, with always earnest and capable advocates of any faith ready to rise up in its defense against its critics.

Let us look for a moment through the eyes of one of these advocates; at least, let us imagine him speaking. He tells us that we Christians are accustomed to attribute too much to the religion itself when we compare some of the worst elements in his social order with some of the best in our own, and when we say that the difference between his order and ours is a matter of difference in religion. He reminds us that we have considered famines as *due* to Hinduism, Turkish massacres as *due* to Islam, opium dens in Shanghai and "lily feet" in Peking as fruits of Chinese religion, and have compared with them the plenty, peace, and virtue within Christendom which, we say, are *due* to Christianity. We must acknowledge that at times, from the printed page and from the public platform, we have sought rhetorical effect or other ends by such means. We have perhaps been conscious at the time that there was some real justification in our method, but we have not always taken care to make the rigidly right analysis and then to draw the cogent inferences. And so we have laid ourselves open to the charge of unfairness. But let us take the charge against us for what it is worth, and resolve that we shall not be again indiscriminate in our exhibition of

the fruits of the various faiths. After all, we must know the faiths by their fruits as well as by their purposes. Consider briefly the status of woman in non-Christian lands.

Take first the evil of child-marriage in Hinduism. When a leading Hindu declares that early marriage is the "greatest evil" of his country, he does not charge his faith directly with it. He condemns it, as a Christian might condemn the liquor traffic or the brothel, and turns to his faith to find a way to cure it! But there must be, after all, some causal connection between Hinduism and child-marriage. The writer often recalls what his Hindu pundit once said to him, "The time comes for the tree to bear fruit, and so it is with women." He was echoing a theory of essential Hinduism. And yet, as a Hindu, he never met the question of two and one quarter million wives of India under ten years of age, ten per cent of whom were under five years of age. When the time of bearing comes, one out of every seventy women of India die in childbirth, and there is appalling mortality among infants. It is destiny! And many other ills of life are dismissed as due to the operation of irrevocable and inscrutable fate. Certainly these conditions are ultimately fruits of religion. Hinduism holds that a woman at the time of childbirth is *ceremonially* (religiously) unclean. This religion in fact is so interwoven into life and so dominant a factor in all phases of life that many such conditions in the social order may be directly charged against it. If religion insists upon or is satisfied with sacred leaves thrown upon the house-top in the time of childbirth to keep the evil spirits away rather than being insistent upon cleanli-

ness within the house, the resultant evils may surely be laid at the door of the religion of that house.

Why are modern women of China turning away from Confucianism unless it is because Confucius set the permanent seal of inferiority upon them? "If no (such) distinction," said Confucius, "were observed between males and females, disorder would arise and grow." Woman must keep to her proper place in the family and the home. In reality, that distinction between males as superior and females as inferior is a root of disorder!

A Moslem recently reminded us with vigor that the veil is not a fruit of Islam. He was right, of course. The veil for women antedates Islam by centuries. It is the symbol of the oriental view of womanhood; but the attitude of Islam is oriental, and the veil was readily incorporated. He might still argue that the veil—and the position which it symbolizes—is not ineradicable, and point to recent events as proof. He might argue, too, that polygamy might be abandoned consistently with true Islam. We hail with satisfaction whatever progress Islam or any other non-Christian faith may make, but we still have a query as to how it really comes about.

We think inevitably of Jesus' estimate of womanhood,—a unique appraisal,—not merely as to political status, but as to her rightful place in the whole social order. His high regard for woman was one of the noblest of his contributions to ethics and a spiritual view of life, and what Christian civilization—and non-Christian as well—has achieved in the exaltation of womanhood is but progress toward the goal set by Jesus rather than a development away from, or inde-

pendent of, and in spite of the mind of the founder of the faith. This fruit in Christianity is not, therefore, a gourd too heavy for its vine to bear aloft, and which, in consequence, droops to the earth and meets the danger of decay. Women occupy places of great prominence with reference to the life of Christ. St. Luke delights to show their part in the gospel story. Jesus' teaching and healing ministry was carried on among women as freely as among men. Women moved about in early Christian society with a freedom and prominence quite in contrast with the restraint and suppression commonly observed in Eastern civilization, and beyond anything even in the progressive Jewish order. Jesus struck a new note which continues to sound as the clearest and best note on the world's womanhood. "By their fruits ye shall know them," both men and religious systems.

Not the least damaging observation which might be made in connection with the fruits of the non-Christian religions—to cite another type of example—is the negative attitude toward progress and reform which these faiths have taken when left to their own initiative,—and which, to be sure, organized Christianity also has often taken when it has lapsed from the high estate of its origin. These non-Christian religions have not only been content to do practically nothing with regard to important matters of life, but have declared such efforts to be entirely futile. They have possessed a state of mind indifferent and even hostile to such matters. Now a state of mind is a very potent thing, especially when it represents the confirmed habits of centuries. It gives weighty significance to the common and casual expressions heard on every hand

throughout the East: "To what purpose?" "What can we do?" "It is our custom," and the like. When after two thousand years of adherence to a faith the masses go about with such words upon their lips and notions in their minds which such words signify, the situation is indeed lamentable. There may have been tremendous economic factors figuring in the formation of this state of mind, but religion should have taught men to live and be superior to them. It was Jesus alone who said, "Be of good cheer, I have overcome the world." And only he has told men the secret of being in the world and in God at one and the same time.

Before leaving this immediate subject it is well to remind ourselves of three things beyond those which we have already specifically discussed. First, the fruits of the non-Christian religions are many and varied, and must be separately considered, not only in a comparative view of these faiths, but with reference to any one faith alone. Suicide, for example, is a common practise of Hinduism, but little known in Islam. The Hindu and the Moslem have different views of life, the world, and the hereafter. Again, the Hindu is monogamous in ideal, and in general practise, with provision in his sacred writings for polygamy under certain circumstances. The Moslem has before him the ideal and example of polygamy, but with monogamy made possible by the Koran and imperative by progress. It will pay us and do justice to the cause of truth in the non-Christian religions to examine each phase of a religion in the light of its general setting. We have tried to indicate something of this larger view.

Second, we should look for the good fruits everywhere and take pleasure in finding them. How often in earlier days we have looked for the bad qualities. Our missionaries, for example, searched the non-Christian scriptures and other non-Christian writings for the purpose of discovering their flaws, and often ignored even where they found them qualities of a commendable sort which might diminish the non-Christian need of the Christian gospel. The writer himself during his first year of service as a missionary studied a booklet called *Dharmtula,* or "Religion Weighed," in which the Hindu scriptures were searched for the sake of their defects. The author displayed no sense whatever of appreciation of Hindu virtue, nor did he realize many of the risks of the exclusively scriptural method of comparison. As the years have gone and the scriptures of all the great religions have become better known, a wholesome change of method has occurred. A historical study of these writings has been of immense benefit. The chief results of this study are available now in our own tongue for any of us who desire to know them. Former faulty English translations are being revised, new materials are being produced, and we have at our ready command the rich treasures of Eastern religion. These are of surpassing value in the work of missionary education in the local parish.

Third, there is the possibility of reform in all the great non-Christian faiths. What ground for rejoicing there is in this! If taking the Christian gospel to the non-Christian world meant the latter's discarding all its heritage, where could room be found for the refuse? It would be difficult indeed to clear space

enough for a new and perfect building. But when we make up our minds to use old materials, the way seems easier and better. This change of view on our part—and especially on the part of the non-Christian—is one of the inferences from the growing acceptance of the ideas of progress, the unity of life, and human docility. We no longer proceed on the basis of the impossible—we do not expect an ancient order to tear itself entirely loose from its old life. We expect forms as such to yield wherever necessary, but we look for life to flow continuously on. What a conception it is, the men of all lands finding themselves in the common life of the world. There is, however, a greater conception still, the world's life in God through Jesus Christ.

If we grant these three things, as indeed we must, we may well expect to learn many valuable lessons through our missionary program and endeavor. Many writers have called our attention to what the West might learn from the East. In his delightful volume on *India and Its Faiths,* Professor Pratt mentions some of the things which India, for example, might teach us, such as a sense of outer decency, a sense of the indecency of drunkenness, a feeling of repugnance at the thought of killing, the desirability of curbing self-assertiveness and self-consciousness, and the value of contemplation. Even the lot of Eastern woman has not been, we find by the newer view, an unrelieved curse. Seclusion and the veil have had their meaning for respectability, and womanhood has been held, after all, in a certain high regard. We observe that the world-denying attitude and the life of contemplation is not altogether without its benefits. East is East, and

West is West, and each may learn from the other's best—if we may revise Kipling.

But the West has yet the larger lessons for the East to learn. A certain amount of this-worldliness is necessary to counteract the characteristic other-worldliness of the East. Man is in reality a citizen of two worlds. Buddhism—and Hinduism, to a large extent—recognizes the *fact* of suffering in this life, but not the *value* of it. There is no positive note in essential Buddhism calling upon men to endure hardship as good soldiers of the Master, to abide in the world and yet overcome it. The ideal religion must concern itself with both the present world and the next.

Our Motive

What, may we now ask, as we close this chapter, has been our motive in this long discussion of the non-Christian religions? Our original statement (page 15) contains the answer: ". . . for the sake of understanding, appreciation, cooperation, and Christianization." Formerly we might have said simply that our motive was missionary. We still mean that, but we say it otherwise. There is a good deal in the way we say things, and the way we say things now indicates a change of mind about our enterprise. There is a new missionary motive. To quote a distinguished English apologist for missions, "The purpose of foreign missions is seen to be, not the snatching of a few brands from the burning, but the Christianizing of the civilization, culture, morals, and manners of whole nations." At the beginning of the modern foreign missionary enterprise the task was

taken to be of comparatively short duration. Even at the founding of the Student Volunteer Movement the motto was, "The Evangelization of the World in This Generation." At the Indianapolis convention of this Movement in 1924, the beginning of the second generation was faced with the world far from having been evangelized, and the new note in missions sounding the call to reconsider the whole task. It is a larger task than we assumed at the outset it was. It is a different task, too, from what we had originally thought it to be.

For one thing, we are trying to understand the foreign peoples concerned, and are taking time to do so. It takes time. To whom of us hath the mind of the East been revealed, even after these many years of our contact with Eastern peoples! The field of oriental psychology alone has its baffling intricacies and deceiving distances. One may never come to know it with any high degree of assurance, but he will never fail to profit in the sincere, sustained attempt. Understanding has to do not only with the outer form but also with the inner meaning. To understand the non-Christian, one must seek above all things to know his mind. We should know to what extent it is necessary for him to "change his mind" when we call upon him to do so. John the Baptist was of the race of those He summoned to repentance; Jesus was of the seed of David; Mohammed was an Arab; Buddha, a Hindu; and Confucius, a well-descended son of China. These all shared the inner life and thought of their people, whom they taught and led. We are aliens as we go abroad in behalf of the gospel. In the minds of the non-Christians abroad we are aliens as we stay

at home in support of it. There is emphatic obligation resting upon us to interpret aright the minds of those whom we would evangelize, this both in justice to them and also to our own great joy and satisfaction.

Furthermore, appreciation is dependent upon understanding. We have not appreciated foreign peoples because we have not understood them. In so many cases the more we know them, the better we like them. Of course, there are some outward things in every land which we can appreciate apart from the people and their mental states. The Shanghai Flower Pagoda, the towers of Madura, a Himalayan sunset in the rains, Mount Fuji, and the mosque of Mehmet Ali are some of these. We may spend many a delightful hour with works of foreign literature. The manners and customs of foreign peoples may interest us either at long range or under close observation. But what, after all, are these things apart from the people whom they represent! It is the holiness of Fuji that makes the mountain central in the landscape of Japan. The gigantic towers of Madura are alive with figures chiseled out of the stone to tell their tales of the doings of Indian gods and men. One may wander over the earth and seeing, he may not see, and hearing, he may not hear or understand. In missionary educational work we are not serving the highest ends by mere descriptions of outward things. We are charged with instilling into the minds of our constituency a more thoroughgoing appreciation of the inner life of foreign lands and peoples.

For there is a still larger end in view—cooperation. Someone might ask at once, "Do you mean Christian cooperation with non-Christian peoples?" Yes, we

confess at once, we do. Let us illustrate. When the author was a missionary in Jabalpur, India, he was president for a time of the Young Men's Christian Association of that city. Contributions were made toward the work by both Hindus and Moslems of Jabalpur, as well as by Christians. It is common practise for adherents of various faiths throughout the world to make gifts to Christian hospitals, schools, and other institutions in the East. There are, indeed, channels through which common philanthropy may properly flow in behalf of the common welfare. In certain practical ventures the many faiths of men must work together for the general good. If we know and appreciate each other, the idea of cooperation presents no insuperable difficulties. It becomes, rather, a joyful privilege.

There is, however, a phase of this problem to which we should call special attention. It is the matter of cooperation between Christian nationals of foreign lands and Christians here in "the home field." It must be borne in mind that a Christian Chinese is a Chinese, a Christian Indian is an Indian, and so on throughout the non-Christian world where the Christian Church has spread. The Coptic Christian may become an evangelical, but he remains an Egyptian. Perplexing questions are raised concerning the relation of foreign to home constituencies, many of which are due solely or chiefly to the method by which the work of missions was conducted in past years; some of which are due to the nature of the situation itself. But still the questions arise and must be faced. No missionary educational program is adequate—or *educational*—which ignores these issues. We of the homeland must take

into account the mind of the Church abroad, and undertake by all means to be workers together in the common interests of the Kingdom of God. This means our recognition of the fact that others will interpret Christian truth and life in ways harmonious with their own genius and their needs. As Dr. Jones says in his new book, *The Christ of the Indian Road,* "We want the East to keep its own soul—only thus can it be creative," so we say, we want the Eastern Christian to keep his own soul and thus create that which ministers to the needs at his hand.

There is an ultimate goal, nevertheless, toward which all our combined efforts should move us. We seek the welfare of the world in Christ. This is in its ultimate terms far from assent to the notion that each faith or each form is best for its own adherents. The cogent facts often declare the contrary. But there is a sense in which each people must work out its own salvation, if it be the Lord which works in them both to will and to do of his good pleasure. There is a sense in which each people must use its own means, live its own life, set its own forms, and follow the Christ who walks in its own highways. There are diversities of gifts. There is one Lord.

We aim, therefore, at the Christianization of the world. That includes ourselves, also! Notice the words at the end of our original statement of the problem of this book, "of ourselves as well as others." Did we not realize that missionary education is for our own salvation, too! We too must learn what true Christianity is. We have been brought up amid so many forms of the Christian faith that we have not

been able to see the woods for the trees. We must learn what is essential and what is ephemeral, what is substance and what is mere form. Does it really matter whether we stand for prayer, or kneel? Which name, as such, signifies the larger Christian truth, Baptist, Presbyterian, or Episcopalian? Forms may be full of meaning, and are to be taken for what they are worth, but in the final analysis it is life which counts most, and the mind with which we make and meet its issues. There is but one Christ, and the one God is like Christ. The highest religious achievement open to men is the attainment of Christlike character by which they know the true and living God. We look, therefore, beyond the forms to the great truth itself, and set ourselves by all means to attain to it.

A study of the non-Christian religions is most valuable to teach us discrimination between form and substance. We may judge with a rare degree of impartiality—when not comparing the non-Christian faith with our own—what is vital and what is accidental in an alien faith. We may pass in review the relation to religion of prayers, sermons, singing, congregational worship, in fact the whole range and variety of ritual. We may study out in this objective realm the questions of doctrine and their relation to times and men. We may inquire more particularly into the development of the idea of God among the various faiths. We may, in a word, find out what religion is and means, and we may venture an opinion as to what religion should be in order to win the allegiance of all men. Then we may turn back to our own faith and weigh it with something more than our merely traditional experience and assent. We ask for it no treat-

ment different from that which we accord to other faiths. It must stand on its own merits. It must win by the essential qualities in which it is superior to the essential qualities of other faiths, by such things, if we may venture to suggest them, as: its concern for the life that is and is to be; its radiant optimism as to things present and things to come; its high, prophetic ethics grounded in a motive which insures success; its willingness to see good in all men and to point them all to an ideal human perfectness; its living, active, loving God, who inspires men to a religion of aggressive love. In all this shines the figure of Christ, who is in himself the realization of the ideal.

Let there be no doubt of the value for us of a properly conceived and executed missionary educational program. Words of counsel cannot tell us what its merits are. Only the actual attempt can convince us. We turn now to consider against the necessary background which we have just surveyed some means by which these merits may be realized in any local parish.

II

ORGANIZATION OF THE PROGRAM

THE materials of the foregoing chapter have been offered as necessary background for the program which this book presents. It is assumed that everyone who has a leading part in the organization and execution of the program in any local church will give thoughtful attention to Chapter I. In this way the mind of the congregation may be more readily leavened with the principles of the new approach to the non-Christian religions and peoples. To a very considerable extent the program herein presented aims at the creation of a new missionary mind, an object which cannot be attained by reading,—nor can it be done without reading,—and it cannot be accomplished in a short period of time. It is not merely a matter of "mission study." Something must be *done* about it, something in addition to mental exercise, prayer, and self-denial. Something must be done by the local church in a thoroughgoing, systematic way. The third chapter of this volume offers specific suggestions regarding things to do. The present chapter is devoted to the organization necessary in order to do them effectively.

The author is aware that this book will come to the attention—at least he hopes it will—of different sorts and conditions of leaders in local church work. Some will be far more expert than he in technical matters of religious education and in the conduct of a religious educational program. Many will have had a different

type of experience from his in matters of missionary education. He begs the indulgence of all as he presents details which he deems necessary for the less expert, details which in any case seem necessary in order to make clear and concrete the full missionary educational program with which this book deals.

A Director

Call him Director of Missionary Education, if you will. We are thinking in terms of one man rather than of a "missionary committee." It is likely that one man —if he is the right man—will accomplish more than several could in the actual direction of the program, after its main features have been discussed and agreed upon by a representative group. Sometimes a new office and a new incumbent justify themselves in connection with a new venture in church work. In some parishes a reorganization would be very beneficial, if it could be carried out with due consideration for everything and everyone involved. A new office might be introduced merely by some readjustment rather than by discarding any feature formerly employed. If the church has a Director of Religious Education, or a Minister of Education, or a paid worker with some such title, who is responsible for the general oversight of education, then he might be the director of the missionary program. Under ordinary circumstances this is a man's job, as one may see who realizes all that the program calls for.

Although we speak of our program as falling under the direction of one person, we assume that the church

has a general Educational Committee under whose jurisdiction falls all the educational work of the parish, and that this one person represents the Committee. If the church has no such committee, the introduction of a missionary educational program would serve as a proper occasion for organizing one. By whatever means the church may accomplish it, the educational work should be unified and administered by the fewest possible number of committees. If there is a small missionary educational committee it will be a sub-committee merely. Each local situation has its own peculiar conditions and will be governed by them accordingly, but it is strongly recommended that the practical direction of the missionary program be entrusted to one competent man.

The competency of this man may not lie in his immediate control of methods and materials of missionary education, but rather in his personality and general ability. He may not even be what is ordinarily considered a "missionary" type. But given a genuine devotion to Christianity and interest in the broader aspects of the work of the Church Universal, he could use this book as a textbook for his guidance in the direction of a missionary program. If he will give spare time during several months to a study of this book and some of the materials to which it refers, he will contribute to his own education as well as equip himself for the direction of the program. If the theme of the program be things Islamic, let him read Sailer's book, *The Moslem Faces the Future,* and use its bibliography on pages 231-239 for a general introduction.

A Secretary

The Director cannot attend to all the details as the program proceeds. There will be much correspondence at various times. Multigraphing is often necessary. Copying has to be done now and then. If the church office is so organized, these details can be taken care of through it. Otherwise, volunteer service must be relied upon. The secretaryship is an important office, and indispensable to the success of the program, especially at such times as require frequent correspondence and telephoning in connection with preparations for the Grand Project. It might be possible to have one person act both as secretary and librarian (see page 82) of the program. He, or she, would find the work thus combined more interesting and rewarding.

Organization Meeting

If local conditions indicate that this should be the first step in the process, the director and the secretary might be elected at this meeting. A better plan, however, would be a prior appointment of these officers by whatever authorities have the power to do so. In this way the two officers would have opportunity to make a preliminary study of the enterprise—in conjunction with the pastor of the church, of course—and be prepared to come to the organization meeting with certain definite proposals. They could bring in an estimate as to the extent of the program which they deemed it wise to undertake and indicate the specific phases of it which the local conditions would warrant. The Director could lay before the meeting the general

Idea as well (cf. Chap. I). It might be that a number of those attending this meeting will have done already some preliminary reading at the direction of the Librarian, thus providing wholesome background for the discussion of specific details. It is the *program* and not the meeting which we are thinking of organizing, and so the widest possible preliminary acquaintance with the theme is best.

The plan laid before the meeting will not be ideal, but one adapted to the local situation. A too elaborate program will not be undertaken the first year—it might defeat itself. Time and opportunity should be allowed for natural growth. It is the development of the local parish which is being considered, and this is a gradual process. The permanent value of the program will depend much upon its gradual development. This meeting, then, is called for the sake of setting forth the missionary project in its true light and for learning the mind of the parish with respect to it. All should be invited to the meeting who would be best able to consider and discuss the object of the meeting. They are the leaven of the whole lump. The pastor, for obvious reasons, might issue the call. Or, the Educational Committee might do it. In any case the attempt is made through particular individuals to spread the Idea and to gain the cooperation of the greatest possible number ultimately. Cooperation is sought on the basis of specific proposals.

A Survey

In some way or other take stock of the parish, consider the persons upon whom you can depend in carry-

ing out the program. This might be done, at least in part, at the organization meeting. Certainly the Director will consider the matter most carefully. Do not assume that those who have been taking care in times past of the missionary interests of the parish are those to whom the new program will be entrusted, unless they are the best persons for the work. Inquire for new personnel with a view to the development of new leaders. Some aspects of the program may appeal to competent persons who have not been active in the parish work. Let new occasions enlist new workers and teach new duties. The survey might take into account any particular local needs, and furnish ground for procedure in the meeting of those needs. For example, there might be no young people's class or group in the Church School, chiefly because there had been no course of study in which the young people were interested. Other groups already in the scheme of things might be spurred to increased activity by some special task.

The survey will enable those in charge to view the situation as a whole, and to see it as a whole long enough ahead of time to keep superficiality out of the enterprise. All this will be brought out as account is taken of teachers and teaching, dramatics and the players, stories and story-telling, the mission study class and its leader, the annual Church Institute, the various minor projects, special series of addresses, etc. It may be decided to do just what is warranted in the light of equipment and personnel, in the expectation that a modest beginning will pave the way for a permanent reorganization in which missionary education is an integral part of the general educational program.

The survey, made by whatever agency can do it well, will enable those in charge of the program to bend every effort toward the development of local initiative. That is, the local church will be making its own program, and not attempting to modify and carry through a program submitted to them from outside the parish bounds. This does not mean that any local church will decline to cooperate with the general boards of its denomination—far from it. It means that the local body will attempt to develop its every fiber and muscle for the sake of more life to itself and greater power to cooperate through the general boards. Its own program, if well conceived, will be best fitted to its own needs. It will allow for growth and expansion. We are thinking in terms of the oak rather than of the corn-stalk, although growth and expansion are true of both, and both have their uses. We are eager to emphasize the importance of local initiative, regardless of the polity and organization of the denomination. Such a plan yields larger returns educationally, and therein lies our main interest.

Schedule

We refer here to the time element in the formulation and execution of the program. For convenience, we may set the date of the Grand Project (see Chapter IV) first and then work back from that time. Usually the best time for the Grand Project is in the month of May, certainly not later than early June. It might come in the week preceding Children's Day, and not interfere at all with the latter, or, the two might be combined in some way. The time of the Grand

Project might depend to some extent upon the availability of costumes and exhibit materials (which should be booked in advance and made sure of). We leave, then, an indefinite period of several weeks from which the two or three days may be chosen for the Grand Project. During the preceding autumn we have to take into account other phases of the church's work for the year. For this reason we propose beginning our program after Christmas. But even so, we do not assume that it has thereafter a monopoly on the time and energy of the parish. If possible and expedient, however, the missionary educational work might hold the center of the stage from February to May, inclusive, four months in all.

With the time definitely agreed upon as a part of the regular church schedule, preliminary work can be done in due season. During the autumn the missionary educational leaders could be leisurely preparing the program. During the month of January more intensive work could be done. During this month the teachers might do most of their preliminary reading in anticipation of the lessons which they are to handle from February to June (see page 84). They could determine some of the minor projects which their classes might undertake. (See pages 91-95.)

The preparation and presentation of the Grand Project is discussed in Chapter IV.

Reference Library

This program cannot be carried through without books and reading. The church should have assembled, at least by New Year's Day, its own minimum refer-

ence library. From twenty-five to fifty dollars should be spent for books. The "nucleus" named by Dr. Sailer in *The Moslem Faces the Future,* page 231, could be secured for about $12.50. The following minimum list for a Moslem project could be purchased for about forty dollars, including more than one copy of a book in each of several instances. In making the list we have in mind the average worker upon whom the program depends. The order in which the titles appear represents a certain progression and rounding out of the theme of Islam, but is not an indication that any one worker must read all the books listed.

1. *The Story of the Saracens.* Arthur Gilman. G. P. Putnam's Sons, New York. Out of print.

   Second-hand copies might be obtained through a dealer. This book deals with the Arabic phases of Islamic history.

   If one desires a fuller account he may read: *The Caliphate: Its Rise, Decline and Fall.* W. Muir. T. Weir, Editor. John Grant, Edinburgh. 1916.

   A later book on the same topic is *History of the Saracens.* Simon Ockley. G. P. Putnam's Sons, New York. 1926. $2.00.

2. *Mohammedanism.* D. S. Margoliouth. Williams and Norgate, London. 1912. Import to order through Henry Holt and Co., New York.

   If one desires a somewhat more technical study, he may read: *Development of Muslim Theology, Jurisprudence, and Constitutional Theory.* D. B. Macdonald. Charles Scribner's Sons, New York. $1.50.

3. *Mohammed.* Edith M. Holland. (Heroes of All Time) F. A. Stokes Co., New York. Out of print.
   Or, *Mohammed and the Rise of Islam.* D. S. Margoliouth. G. P. Putnam's Sons, New York. $2.50.

4. *The Moslem Faces the Future.* T. H. P. Sailer. Missionary Education Movement, New York. 1926. Cloth, $1.00; paper, 60 cents. (3 copies.)
5. *The Moslem World of To-day.* John R. Mott, Editor. George H. Doran Co., New York. 1925. $2.50.
6. *The Arab at Home.* Paul W. Harrison. Thomas Y. Crowell Co., New York. 1924. $3.50.
7. *Moslem Women.* A. E. and S. M. Zwemer. The Central Committee on the United Study of Foreign Missions, West Medford, Mass. 1926. Cloth, 75 cents; paper, 50 cents. (3 copies.)

We pause here for a moment. These seven books might be considered an irreducible minimum for the Director and a few other participants in the program. If the entire book, in each case, cannot be read, it would be well to read attractive portions in each. The reader could get a fair idea of Islam from these books alone. Book number 4 is intended to be in itself an introduction to the study of the Moslem World, and serves the purpose very well. If one be reduced to an extremity, he might depend upon Numbers 3, 4, 5, and 6 and feel well introduced to the vast subject.

8. *The Koran.* Tr. by J. M. Rodwell. (Everyman's Library.) E. P. Dutton and Co., New York. 80 cents.
9. *The Faith of Islam.* Edward Sell. Society for Promoting Christian Knowledge, London. 1907.
10. *The Mystics of Islam.* R. A. Nicholson. (Quest Series.) Harcourt, Brace and Co., New York. $1.25.
11. *Manners and Customs of the Modern Egyptians.* E. W. Lane. (Everyman's Library.) E. P. Dutton and Co., New York.

12. *Personal Narrative of a Pilgrimage to Al-Madinah and Meccah.* R. F. Burton. G. P. Putnam's Sons, New York. Out of print.
13. *Islam at the Cross Roads.* D. E. O'Leary. K. Paul, London. 1923. 6 shillings.
14. *Aspects of Islam.* D. B. Macdonald. Macmillan Co., New York. 1911. $1.75.
15. *Arabic Thought and Its Place in History.* D. E. O'Leary. E. P. Dutton Co., New York. 1924. $5.00.

In addition to these volumes, the following inexpensive books would be very useful.

Of the following books all but the last are published or imported by the Missionary Education Movement and should be ordered through denominational headquarters.

Young Islam on Trek. Basil Mathews. 1926. Cloth, $1.00; paper, 60 cents.

Shepard of Aintab. Alice S. Riggs. 1920. Cloth, $1.00; paper, 75 cents.

The Near East: Crossroads of the World. William H. Hall. 1920. Cloth, 75 cents; paper, 50 cents.

The Rebuke of Islam. W. H. T. Gairdner. United Council for Missionary Education, London. 1920. 60 cents.

The Moslem World in Revolution. W. Wilson Cash. Edinburgh House Press, London. 1925. 80 cents.

The Faith of the Crescent. John Takle. Order through Association Press, New York.

The entire cost of the list of fifteen, together with the additions just mentioned, would be under fifty dollars. If it be thought best, several of the books named in the list of fifteen, say numbers 12-15, could be omitted for the sake of including the additional books,

or for the sake of including in the library a few copies of works of fiction (see below).

It is very likely that many people of the parish would read fiction when not attracted by so-called study books. This would enroll them, nevertheless, in the program. It might be worth while to procure some of the following books:

The Arabian Nights. Tr. by E. W. LANE. Stanley Lane-Poole, Editor. (Bohn's Popular Library.) Harcourt Brace and Co., New York. 1925. 85 cents.

Haji Baba of Ispahan, Adventures of. J. J. MORIER. (The World's Classics.) Oxford University Press, New York. 1923. 80 cents.

Stamboul Nights. H. G. DWIGHT. Doubleday Page and Co., Garden City, N. Y. $2.00.

The Shirt of Flame. HALIDAH EDIB. Duffield and Co., New York. 1925. $2.50.

Haremlik: Some Pages from the Life of Turkish Women. DEMITRA VAKA. In collaboration with K. Kenneth-Brown. Houghton Mifflin Co., Boston. 1912. $2.00.

Disenchanted. PIERRE LOTI. Macmillan Co., New York. 1925. $2.00.

Greenmantle. J. BUCHAN. George H. Doran Co., New York. 1916. $2.50.

Hira Singh. T. MUNDY. A. L. Burt Co., New York. 1917. 75 cents.

Masoud the Bedouin. ALFREDA P. CARHART. Missionary Education Movement, New York. 1915. $1.50.

The Lure of Islam. C. M. PROWSE. Sampson Low, London.

Alien Souls. A. ABDULLAH. James A. McCann Co., New York. $1.75. Order through Miss Jean Wick, 59 Washington Square, New York City.

If a public library is situated within reach, the church might arrange to procure many books on loan,

or at least arrange for a reserve shelf in the library during the time of the missionary program.

The reference library requires the attention of a special librarian who will devote himself to the circulation and use of the books. He should know in a general way what are the contents of the books, should see that they are available when wanted by particular workers whose needs he knows, and should suggest to various persons books in which they might have some special interest. All these details a competent librarian could work out for himself, including the cataloging of the books and the record of loans and returns. What a valuable office this might be, both for the librarian himself and for those whom he serves!

The Program

We have in mind here certain principles which should inhere in and dominate the organization of the program. Of fundamental importance is the principle of *integration.* The missionary educational work should be an integral part of the whole educational program, a part of the one curriculum; not a "parallel" series of studies and activities, nor an "optional" series, nor a miscellaneous lot of "extras" thrust now and then into the general program. Nothing less than integration gives missions the place they deserve in parish consideration. If missions are "extra," the policy serves to engender an attitude of antagonism. The "monthly missionary program," the occasional missionary address, the optional course in missions, even the annual mission study class have inevitably seemed to some to be intrusions and not really a part

of the regular scheme of things. And even with these features missions have occupied only a comparatively small place in parish work.

The general attitude may be seen in several recent books on religious education, in which very scant attention has been paid to missions and missionary education. In the view of this book and its philosophy of religious education this is as serious a fault as an attempt to understand China through her five hundred thousand Protestants, while at the same time the rest of the four hundred millions of Chinese are disregarded. We who study religion within too narrow limits are under a severe handicap. Even our rich Christian heritage does not furnish us altogether sufficient materials for a full comprehension of the broad field of religion. We Christians cannot ignore the rest of the world, whether we consider our own good or the good of others, and especially if we realize that we have a saving gospel for the non-Christian world. Let us be persuaded that "religious education" falls significantly short of the highest goal if "missionary education" is not part and parcel of it.

In the foregoing paragraph we set out to say one thing, and said two; namely, that missionary education should be integrated with the general program, and that religious education is at best imperfect if it has not included missionary education. The two should be in reality one. This mind should be in both kinds of educationists, and then the local curriculum would serve the highest ends of education in religion.

How may the integration at which we aim be accomplished under the present circumstances? We may suggest first of all a very concrete and definite way;

namely, the use of missionary educational materials in direct connection with the weekly Church School lessons. It is the method of *correlated lesson materials.* The author's *China in the Local Parish,* pages 16-33, contains references to a full set of Chinese materials for use in connection with the *International Graded* series of lessons. Teachers could work out a similar program with reference to any field of mission study.

We may here explain what we mean by the method of correlation. Assume for the moment that the topic for the missionary program is the Moslem World. Take, for example, a lesson on the Crucifixion. During the discussion of the lesson the teacher may refer to the fact of the Crucifixion as a stumbling block to Moslems, a doctrine which is difficult for them to believe. The Koran says, "Yet they (i.e., the Jews) slew him (Jesus) not, and they crucified him not, but they had only his likeness." Mohammed taught that God would not suffer the sinless Jesus to be slain, and sent a likeness of him to suffer on the Cross. In missionary work among Moslems the story of the Crucifixion is not to be used in the approach to them. Rather, the approach is on the ground of Jesus' wonderful character and life. Interesting, isn't it?

It is profitable as well as interesting for us to think over some of the real problems which our representatives abroad face as they strive to win the Moslems to a better way. Take another example. If the class is studying the Temple and temple worship, how appropriate it would be to compare the Kaaba of Mecca, the Moslem's sacred shrine, and to discuss aspects of Moslem worship. Or, again, suppose the lesson has to do with the evils of drink. There lie at one's dis-

posal some very interesting materials on the Moslem's attitude in the matter. The Koran prohibits intoxicants, their sale and consumption. Ideally speaking, Islam is a great prohibition society. Or, take a lesson on loyalty to God. What an unusual opportunity there is to emphasize the cardinal doctrine of Islam, that "there is no God but Allah!" These illustrations will suffice to show what is meant by correlation.

Biblical materials and Islamic lie very close together, and references to things Islamic seem very much in order in studies of the Hebrews and early Christians. They are appropriate for a study of later times as well, even the present day. Each week some glimpse into Islam may be taken as the lesson hour proceeds. The teacher might arrange for this in the preparation of his lesson, and find it very fruitful indeed. If the teacher were but to look ahead and get a general view of the lessons he has to handle during the time of the missionary educational program, and then do his reading in things Islamic with a pad and pencil at hand, he could make note of illustrations, comparisons, and other references of value to him in teaching. He would enjoy the new way of conducting the course. He would not, in reality, be "lugging in" these Moslem materials, for it would have been agreed at the outset that all teachers were to do this whenever possible and appropriate as one means of conducting the missionary program—as *one* means, we say.

This method of correlation may seem to deal with somewhat scattered materials which lack any essential continuity in themselves. They are, to be sure, scarcely more than illustrative and comparative materials, but they have, nevertheless, a certain value in themselves.

If some cogent references are used each week, the cumulative effect of the scattered fragments will be significant in the end. But after all, this is only one method. It is, however, general enough in its application to help in creating a common mind for the program, and to afford a scheme into which otherwise miscellaneous materials may fit harmoniously. An opening exercise which includes some Islamic references, an occasional talk on an Islamic theme, a minor Islamic project, all seem then to be relative to the program. More is to be said later (in Chapter III) about various projects which may be used as an integral part of the regular religious educational work.

A second consideration in the organization of the program should be the *comprehensiveness* of its application to the various departments of parish life. While the missionary theme is being pursued, it should find a place in the thought and work of every phase of the parish organization. The ideal is no less than the entire parish engaged in the study of Islam, or some unitary topic or field, whatever it may be. This would include groups of boys and men as well as groups of girls and women. The program might even afford opportunity for the organization of new units in the parish or in the Church School. A class of young people might be formed for the study of the great living religions of the world, the course closing with the Moslem faith on the eve of the Grand Project. A series of public addresses might be given on Sundays at another time than a regular service hour for the sake of those not being reached in other ways.

A third consideration for the program as such is that of *intensive study* at certain points. A class or

two in the Church School might elect to devote a number of weeks to the missions theme as an agreeable change from the regular routine. A "mission study class," or forum, would surely be included in the program, using one or another of the study books issued by the Missionary Education Movement. Some churches hold an annual institute, or at least a "School of Missions." The pity is that most churches have done little more in missionary education than to hold for a few weeks each year a mission study class or an institute, a method which has reached only a small percentage of the parish population. These features are good, but they would be more valuable against the general background of study and activity which we have sketched above.

A fourth consideration which applies to the whole extent and variety of the work is that the *educational* ideal should dominate. The emphasis should not be so much on "missions" and "missionary education," for these terms might repel at first many whom we are anxious to enlist; but on the land, the people, their habits and customs, and their religion. These things must necessarily be of interest to all. The program will aim to broaden the horizon of those who enlist in it. Something concrete and tangible will issue from it for everyone who participates. One person may learn something more of history, another may enlarge his knowledge of art, a third may find his interests to be ethical or philosophical, and so on—and all at work under the auspices of the church!

III

PROJECTS

IN our first chapter we discussed the general problem of missionary education in an effort to find out what it is, after all, that we are trying to do when we undertake missionary education. In our second chapter we dealt with the organization of the local church and parish for purposes of missionary education. In this present chapter we have to do with specific missionary educational projects,[1] by which our organization may work out our theory in practise.

A missionary educational project is a problematic act, or a series of problematic acts, with a missionary motive, carried out under circumstances reproductive of an actual missionary situation. We seek to interpret the life and mind of non-Christian peoples by doing things which exhibit with fair accuracy their life and mind. We desire to bring the distant scene into the immediate, local consciousness, and to let it make its own interpretation. The difficulties in the way do not deter us, but only make us more determined and more careful when we have come to realize something of the great value of our enterprise.

Activity is at the basis of our effort. By activity we mean all sorts of right-purposeful activity. We would rally the forces of body, mind, and spirit for our purpose, and not the least of these is bodily activity. We would have things made by hand, and enlist our parishioners in various forms of dramatization. We mean, also, mental activity; not, of course, the mere

[1] For China projects see the author's *China in the Local Parish.*

acquisition and memory of information about various lands and peoples, but the stirring of all the rational processes of the individual. We must think our way, if possible, into the minds of other peoples. We must direct our thoughts to the problems involved in missionary work; we must ask ourselves what to do in certain situations; we must discover the principles involved in the solution of the problems encountered. We should seek earnestly for the inner, spiritual meaning also, for it is the spirit which giveth life. The realities with which we are concerned are ultimately spiritual. We must test the spirit—if not the spirits—to see if it be of God. In undertaking projects we should see that we make the most of them toward the development of activity in the persons which our projects enlist. Each teacher will attend to this for his own class, or each superintendent for his own department.

The activity demanded by the true missionary educational project should be carried out under proper circumstances. It is an actual missionary situation which we would portray. For example, we do not choose for an April missionary program on India—as some have done—a hymn entitled, "We plow the fields," unless it be understood that this agricultural operation in India is performed a couple of months later than April. Or, again, we have often discussed problems of the "native church"—in our *American* setting. Of course, we cannot rid ourselves of the American setting, but we should discuss native church problems in their own setting primarily. We have considered the problem of India's political freedom within the setting of our own political environment

rather than in its total Indian setting. We have looked at Chinese villages through Western eyes and failed thereby to perceive the Chinese villager's thought of his own village. We read the Koran or the *Bhagavad Gita* in a subjective, Western mood, and miss the discovery of certain values which those books have for the Moslem or for the Hindu. We have too often abstracted foreign problems from their own natural setting and have sought to solve them in a state of isolation.

If we would understand what this book, at least, means by the missionary educational project, we must refer to Chapter I. In a word, we must take the original definition of missionary education (page 15) and substitute for "interpretation" the word "practise." We have, then, this definition of the project:

"Our (Christian) *practise* of the essential character —that is, the origins, development, complexity, and fruits—of the non-Christian religions, for the sake of understanding, appreciation, cooperation, and Christianization—of ourselves as well as others."

All that was said of "interpretation" may be said of the project, or problematic activity. It is fundamental to the project that we learn, at least in part, to see others as they see themselves. Seeing them as they see themselves is in large measure prerequisite to the Christianizing process.

General Projects

Before discussing in detail certain major Islamic projects, a general list might be submitted in illustration of what we mean by the missionary educational

project, it being understood that each project is not to be considered merely as a thing in itself, but as a part of a larger program. Each project represents a phase of a larger situation and needs to be presented in relation to the whole. In each instance the individual, class, or group undertaking the project makes a careful and leisurely study of the essential materials involved in the project, and is interested not merely in doing something, but in doing something accurately and in the right spirit. An apparently simple project may resolve itself into an elaborate and engaging study and open up ultimately a wide portion of the general missionary field. An apparently non-religious project might lead to considerations of religion.

For example, a boy or group of boys might set about making models of apparatus used in irrigation, such as the water-wheels of Japan, China, the Euphrates, and the Nile, meanwhile studying the general question of the relation of irrigation to fertility and life. The religious educational value of such study might be realized if the boy or group of boys considered at the same time the holy well of Zem Zem in Mecca, the Well of Knowledge in Benares, Jacob's well in Sychar, and the general question of sacred springs, pools, and rivers. Water has loomed large in the life and thought of men, whether for purposes of fertility of soil, or for its cleansing and symbolic qualities. A cult of water is early and widespread, ranging in its development from the worship of water as a power in itself, through the worship of water-spirits, on up through various ceremonial uses of water to its highest ritual and spiritual use in Christian baptism. Jesus used the waters of Sychar from which to draw lessons

for the Samaritan woman, and we may follow his example with propriety and profit in our search for the spiritual meaning of water to mankind, and especially for the meaning of Jesus' words at Sychar and elsewhere, "born of water and the spirit," "the water of life," etc.

The New Testament will be better understood if we study it in relation to the whole field of religious phenomena. Both Abyssinian Christians and Creek Indians have been accustomed to bathe annually in order to wash away the sins of the year. A form of baptism has been practised by peoples widely separated in time and space, by Aztecs, Incas, Babylonians, Polynesians, Cherokees, and Christians. John the Baptist had baptized before Jesus did so. Jesus took the rite and elevated it to a place of supreme spiritual significance. It behooves us to know just what he meant by it and what its value is for the Christian Church today. This we may learn by comparison as well as by direct appeal to Jesus himself. We may say reverently that it is not a far cry from water-wheels to baptism. There was a ladder set up by Jesus at Jacob's well, which reached to heaven.

The following is a list of projects, without reference to any particular country, people, or religion, and in disregard of any logical order.

1. *Worship.* Scenes from wayside shrine, temple, or mosque. Involving the necessary physical setting, utensils of worship, ritual, and worshipers.

2. *Education.* A typical school, say of either the village or the specifically religious type, in order to show the very rudimentary traditional education of the masses.

3. *Home Life.* Women's life in the zenana, harem, etc. The status of woman shown by monologue or conversation.

4. *Religious or Ethical Doctrine.* A discussion between a Christian missionary and some non-Christian on some major doctrine of religion or ethics, with a group acting as "jury."

5. *Trade.* Scene at a shop. Typical bargaining between shopkeeper and prospective customers. Typical wares and prices.

6. *Humor.* Typical stories of many peoples. Folk tales illustrating the common stock of ideas.

7. *Games and Child Life.* The games of children of various lands studied and exhibited in connection with a study of play-life in these lands.

8. *Marriage.* Wedding customs and their significance. Marriage processions, ceremonies, etc.

9. *The Drama.* Study and reading of specimen plays. Dramatic performance of scenes from native authors.

10. *A Congress of Religions.* Representatives of various great religions met to discuss a single theme, such as sin, salvation, God.

11. *A Musicale.* Specimens of the vocal and instrumental music of many peoples, or of a single people; a public recital, possibly.

12. *Building Construction.* Building miniature houses, temples, mosques, shops, or other structures, with attention not only to exterior but interior (see also No. 16).

13. *Scrap-books.* A collection of current photographs from newspapers and magazines illustrating aspects of religion,

with appropriate descriptions of scenes portrayed. Or a book of clippings bearing upon given topics, such as modern tendencies in Shintoism, Hinduism, etc.

14. *A Pilgrimage.* A study of pilgrims and pilgrim rites in various religions, with a comparative view expressed at an imaginary meeting-place by pilgrims of various faiths. Let them meet at the "New Jerusalem."

15. *Sand Maps, Charts, etc.* Construction of maps, etc., in connection with the study of racial types, natural products, etc.

16. *Village Construction.* A study of typical villages of various lands, showing types of architecture, colors, water-supply, occupations, etc.

17. *Medical Work.* A study of native methods of former and of present times, of native views of disease and its cure in comparison with the best modern medicine. For example, the meeting of a modern doctor and a village practitioner at the bedside of a patient.

18. *Museum.* A visit to a museum for the study of foreign customs. Or, the rental of "curios" from a mission board, provided the curios are *accurately* labeled!

19. *Correspondence.* Imaginary or real letters exchanged between pupils in the parish and foreign individuals, written on carefully selected topics.

20. *Impersonation.* The comments of some Asiatic upon an American city, scene, or aspect of American life. A Hindu at the Chicago slaughter-houses; a desert Arab at his first "movie"; an Oriental's impression of coeducation; etc., etc.

21. *Studies in Literature.* Readings from poetry or prose to discover some major literary themes and the style used. Readings to the class or other group, with comment.

22. *Story-telling.* In appropriate costume. A special occasion, it may be. Creation stories. Stories of the Judgment.

23. *Food.* The study of foods of various peoples. The making and serving of some of these dishes as "refreshments" at a social function. Food taboos. Sacred animals.

These are the items which most immediately come to mind. They represent the range of common life and afford opportunity for a study of similarities and differences prevailing among the many peoples of the earth. It is a suggestive and not an exhaustive list. In actual practise other projects will suggest themselves.

Each of the projects suggested requires considerable attention for its proper execution. This is part of its purpose as an educational venture. Printed sources should be available,[2] and the presence of someone with first-hand information and experience would be most helpful, although not indispensable. Different churches could undertake different projects, according to their available resources and experience. There are thousands of churches in America that could undertake from year to year any one or all of the projects listed above. It is often merely the question of a leader and the actual beginning. Once a group or a congregation has learned the technique, it will make use of projects freely and without further hesitation. There is no sounder educational method, whatever the size of the church.

[2] The author will be glad to furnish references for any particular project.

We present now, with introductory remarks, several specifically Moslem projects.

Mosque Project

Worship. Prayer was for Mohammed a "pillar of religion," a "key to Paradise." It is the second of the five foundations of Islamic practise. These five foundations are:

1. The belief and unhesitating profession that "there is no God but Allah and Mohammed is the apostle of Allah."
2. Prayer, or more specifically, five periods of prayer daily.
3. The annual fast during the month of Ramadan.
4. The giving of the legal alms.
5. The performance of the pilgrimage to Mecca by all who have both sufficient means for the journey and for maintaining their families at home during their absence.

Prayer was for Mohammed more a matter of time and place and ceremonial obligation than an attitude of mind. It was a service. At least that was the note which the Moslem community caught from him. A little better can be said of the Prophet himself, especially with reference to those moods of his in which he sought communion with his God. Prayer was a means to communion. His own religious experience was rich at times. He was a mystic of a sort. But prayer in Islam has been consistently, for the most part, a ritualistic practise. Mohammed learned very early the need and value of ceremony, and instituted many forms of worship.

DR. WATSON L. PHILLIPS, PASTOR EMERITUS OF THE CHURCH OF THE REDEEMER, NEW HAVEN, CONN., IN THE RÔLE OF MOHAMMED IN "KERBALA"

THE MASJID AL-JAWWAB

In the central archway is hung an old and handsome Turkish tapestry. The square figures at either side are cotton prints from India. Above the central arch are repetitions of the word Allah. Over the other two arches appear the words, twice inscribed in each case, *Fi'l bada-i kan al-Kalamat,* "In the beginning was the word."

The first mosque to figure at all in the Moslem community was established at Medina after Mohammed and his few followers had "fled" thither from Mecca in 622 A.D. It was a converted date barn. The floor was uneven and the roof leaky, and during the rainy season worship was conducted in it at some inconvenience. Mohammed is known to have advised the worshipers to bring sand with them to dry up the mud spots.

Prayers were instituted in Medina. Five times daily were the faithful called to prayer: between dawn and sunrise, at noon when the sun had passed the zenith, mid-afternoon, evening-time just after sunset, and when the night had closed in. These are still the specified times to be kept with precision. Mohammed once remarked, "My worst fear is that my nation will delay prayer till after the appointed time." He often said, "God has promised that he will cause him to enter Paradise who performs the five prayers that God has prescribed for his servants."

At first it was a question as to *how* the faithful should be summoned to prayer—by what means. The conch-shell was declined because of its pagan character. The trumpet was possible, but it was an instrument of the Moslems' Jewish enemies. Bells rang out from Christian churches and monasteries. Islam was a new faith, and a new way, at last, and a novel way was decided upon for the call to prayer—the human voice. Among the Moslems of Medina was a strong-voiced African, named Bilal, who has the honor of having been the first *muezzin*. There was then no minaret for him to mount. He called from the roof of the improvised mosque. The faithful were then all

within hearing of his summons and most of them were able to gather at the mosque for congregational worship. Since the days of Bilal muezzins have had minarets to climb, from whose balconies their voices have carried out over larger communities. The cry at first was merely: "Allah is great! Come to prayer!" Since then it has been:

> Allah is great. There is no God but Allah.
> Mohammed is Allah's apostle.
> Come to prayer. Come to works.
> Allah is great. There is no God but Allah.

Prayer in Medina had not only religious value but a certain martial value as well. The postures which were used were good, so Mohammed thought, for physical exercise and for military drill. Early connection was thus made in Islam between religion and warfare—we do not say this here as harping upon the somewhat mistaken notion that Islam is exclusively a "religion of the sword." Mohammed and the Moslem community were now and then in certain straits. The food supply was low at times, and rich Meccan caravans often passed along the Syrian routes. Then, too, Mohammed came to realize that Islam was not firmly established until Mecca itself was secured for the faith, and he prepared to wage war, if necessary, to that end. Mecca was to be won by the sword in an extremity, but at any rate by religion. In the end Mecca capitulated to religion with almost no shedding of blood or loss of life. In all the campaigns prayer-times were observed. Mohammed recognized the effect of prayer upon the minds of his soldiers, as did Cromwell at a later date in his struggles with the English Crown. And Mo-

hammed's foes were known to hesitate in the face of his praying army. Allah, they feared, was more powerful than their own gods, and the odds were against them.

For purposes of prayer there were certain prerequisites. The body and the clothes of the worshiper should be clean, and the place of prayer should be free from all impurity. Prayer is always preceded by ablution, usually performed with water, but in cases of extremity, as out in the waterless desert at a time of prayer, Allah takes the will for the deed.

In all this the ceremonial is immediately apparent, but it would be too much to say that the ethical is entirely lacking. A mosque service is not mere form. There is in it an inner moral and spiritual meaning which the sincere worshiper may find to his good. We cannot dismiss strange symbolism as empty show. We might even find for ourselves something in it significant for religion. There is no doubting, however, the tremendous power of Islamic ritual. It is a social and religious force which we Protestants especially should seek to understand.

Aside from the prayers at stated times, Mohammed commended prayer at various times; for example, in connection with trade, in times of danger, on behalf of one's parents or of believing guests, on the part of a father for his children, in times of sickness, and for the sake of repentance and guidance. It is easier to see the ethical here, although it is not lacking elsewhere. We would make the point, however, that in any religion in which the ritualistic is highly emphasized there is a tendency, often realized, to underemphasize morality. Worship itself is to the ritualist

of more value than purity of heart, and the personal character of the priest of the ritual order is not necessarily involved in the exercise of the priestly office. It is the office which counts. There is no priesthood in Islam, but ritual is highly emphasized, and Islam suffers from a certain lack of outspoken moral emphasis. At least, Islamic history bears witness to this fact. Be it said, however, to the credit of many Moslems today that morality and things of the spirit have a high place in their faith as they advance its claims to the allegiance of modern men. They try to set forth the best they have, and we must put ourselves in a position to consider it.

Let us turn at last to the matter of the specific mosque project. If any further preliminary word should be added to the statement on prayer which we have just made, it would be that prayers may be said privately, or in a company, or in a mosque, although prayers observed in a mosque are the most meritorious. We have chosen public prayer for our project, and propose a service which requires about twenty minutes to reproduce. Our aim is not to show the variations, intricacies, and length of a Moslem public prayer service, but to exhibit something typical and its significance. There is variation, of course, in Moslem practise, but we can offer here a simple service which is quite in keeping with the characteristic actual situation, such a service as one might see, for example, were he permitted to attend it, in the average *jama' masjid,* or mosque of assembly, on Fridays.

The setting. For ordinary purposes nothing elaborate is needed; in fact, little more than imagina-

tion. Prayers are conducted in an open court. Rugs or mats may be used, or the worshipers may spread their outer garments instead. Water should be handy, a fountain, pool, or vessel, for the ablutions—not actual water, of course. The pulpit is easily arranged, a simple set of three steps with room enough on the top step for the *imam,* or leader, to seat himself cross-legged or to stand. If the service is to take place as part of the Grand Project (see Chapter IV), an appropriate setting for it will be arranged in the general plan, something representative of an actual mosque court. It must be borne in mind, however, that Islam is austere. In the main body of Islam there are no showy shrines, no images, no ornamentation other than plain colors and inscriptions, mostly Koranic quotations.

Costumes. If the service is to be carried out in costume, that also is a simple matter. Costumes may be rented, or made.[3] Costumes should be used in connection with the Grand Project, whether they are used on other occasions or not. They are indispensable for the sake of atmosphere, and for the proper state of mind on the part of the participants. In this too much should not be left to the imagination. The fullest possible equipment is essential to a serious consideration of the theme and a serious carrying out of the project. Costumes themselves are symbolic and significant, and should be used—but with great care, of course, for the sake of accuracy.

Mental attitude. Any group of men and boys may be chosen for the project who will in due time put

[3] Consult your Mission Board about them.

themselves in the proper frame of mind toward it. Several earnest men might be included in the group for the sake of their immediate influence. It is the purpose of the project to convey to the participants something of the inner significance of the Moslem prayer service and to exhibit something of this significance to whatever audience the group may have attending its demonstration. If the service is to be performed on a public occasion, the audience should be appealed to beforehand in behalf of the true character of the demonstration. It should be remembered that a service is being attempted which is sacred to millions of Moslem men. The true motive of the project should be understood by all, and all should act accordingly. Applause even may be out of order. Certainly were we permitted to attend a real Moslem service in a real mosque, we should not applaud at its conclusion. It is not a show, a spectacle; it is Moslem worship before God.

We have had set before us a preliminary statement on Moslem prayer, parts of which statement might be used at the time of the demonstration in order to introduce it. We have had the setting of prayer described, and have been reminded of the frame of mind essential to the project as a real religious educational venture. Now for the actual service itself.

The Call to Prayer. The call to prayer (the *adhān,* or *azān*) may be given by the muezzin after the manner indicated in Lane's *Manners and Customs of the Modern Egyptians,* pages 382-383.[4] During the call

[4] This book will be referred to many times throughout this chapter as "Lane," the full title being omitted.

the worshipers approach the mosque and enter the outer entrance. At the inner entrance they pause and remove their shoes. (Only in exceptional mosques are shoes retained today.) The shoes are carried to a place designated for shoes at one side of the court. (Were they left outside, they might be carried off.) Outer coats, if such are worn, and turbans (usually, though not always) may be removed and deposited beside the respective places where the worshipers will eventually engage in prayer.

Ablutions. Each worshiper then repairs to the place of ablution. This may be an imitation fountain or pool, made with strips of wood for framework, or merely a water-vessel (see Lane, pp. 146-147)—or several vessels if many worshipers are to take part in the service. Each man may "pour" for another, until all have ended their ceremonial washing.

Each man tucks up his sleeves (he does not roll them) above his elbows, saying as he does so, "I am going to purify myself from bodily uncleanness in preparation for prayer, to draw my soul near to the Most High." It might be well to have one or two among the first arrivals at the place of ablution speak loud enough for the audience to hear. The others as they come one by one may merely mutter the declaration to themselves. Each man, after the original declaration, washes his hands three times, saying meanwhile, "O God, examine my accounts with favor." He rinses his mouth three times, each time throwing water into it with the right hand. Next he snuffs water up his nostrils from the right hand. Then he washes his face, then the right hand and fore-

arm, then the left hand and forearm. After that, he washes his neck, drying the one side with the back of one hand and the other side with the back of the other hand. Last of all he washes his feet up to the ankles. The bather who speaks loud enough for the audience to hear him should, of course, speak after the call to prayer has ceased, or he will not be heard, and the audience will miss an important part of the service.

Reading from the Koran. While the men are gathering at their places after performing their ablutions as described above, a Reader seated (he may come in from another entrance than that used by the worshipers) toward the front of the mosque court and facing the incoming men, may read extracts from the Koran for their benefit as they seat themselves (the number of literate Moslems is comparatively small). His book may rest before him upon a Koran-stand (*rahīl*) which he has taken up from the side of the mosque court and placed where he wishes to use it. He sits cross-legged as he reads. Each man as he sits down at his own place listens attentively to the reading. Portions of suras 87, 81, and 52 might be read.

The rôle of Imam. The reading is at last interrupted by the entrance of the Imam, or leader of prayer, from a side room off the mosque court (he wears no shoes, of course). He goes to the pulpit and sits upon it for a moment of quiet meditation. He then rises and delivers the weekly sermon (the *khutba*). Mohammed remarked once that "the length of a man's prayers and the shortness of his sermon are signs of his sense and understanding." The following sermon may be used:

In the name of God, the compassionate, the merciful. Praised be God. Praised be that God who hath shown us the way in this religion. If he had not guided us into the path, we should not have found it.

I bear witness that there is no God but God. He is one. He has no associate. I bear witness that of a truth Mohammed is his servant and his apostle. May God have mercy upon him, and upon his descendants, and upon his companions, and give them peace.

Fear God, O ye people, and fear that day, the day of judgment, when a father will not be able to answer for his son, nor the son for his father. Of a truth God's promises are true. Let not this present life make you proud. Let not Satan, the deceiver, lead you astray.

O ye people who have believed, turn ye to God. Verily, God doth forgive sin, verily he, the forgiver of sins, is merciful. Praised be God. We praise him. We seek help from him. We trust in him. We ask forgiveness of sins. We seek refuge in him from evil desires and from former sinful actions.

O ye people, remember the great and exalted Lord. He will also remember you. He will answer your prayers. The remembrance of God is great, and good, and honorable, and meritorious, and worthy, and sublime.

The Imam (or he may be a *khateeb,* or preacher) may read a prayer also. For specimens see the *International Review of Missions,* April, 1926. We quote here a prayer which tradition says Mohammed gave for the use of anyone undertaking a new work:

O Lord, I supplicate Thy good assistance in Thy great wisdom; I pray for ability to discern and obtain what is good, through the means of Thy power. . . . O Lord, if Thou knowest that the matter which I am about to under-

take is good for my religion, my life, and my futurity, then make it easy for me, and give me prosperity in it; and if Thou knowest that it is bad for my religion, my life, and my end, then put it far from me, and show me good, whatever it may be.

This is, however, a prayer for private use, and not for mosque worship.

At the end of the sermon the muezzin enters, or rises if he has already come in during the sermon, and recites in ordinary tone of voice the call to prayer, adding to it the phrase, *"Qad qāmat as-salāh!"* (Now comes prayer!) The Imam takes his place in front, standing and facing the prayer-direction (Mecca), and all arrange themselves standing in their chosen places and facing with him, each with his right hand gripping his left wrist. The Imam recites, as they stand, the *Fātiha,*[5] or "Opener" of the Koran, as follows:

Praise be to God, Lord of the worlds,
The compassionate, the merciful,
King on the day of reckoning.
Thee only do we worship,
And to Thee do we cry for help.
Guide Thou us in the right path,
The path of those to whom Thou hast been gracious,
With whom Thou art not angry,
And who go not astray.

At the conclusion of the chapter he says, *"Allahu akbar!"* (God is great!) and all repeat the words after

[5] Sura 1, as it is in the Arabic Koran. In Rodwell's translation it is Sura 8. Rodwell's translation is based upon a reconstruction of the Koran which attempts to arrange the parts in chronological order, the order in which the parts were revealed to the Prophet Mohammed.

MOHAMMED AND HIS GRANDSONS, HASAN AND HUSSEIN

AN ARAB VILLAGE SCHOOL

him. Then following the example of the leader, all place their hands upon their knees, and say after the leader, *"Subhāna rabiya al-adhīm,"* or in English, "Glory be to the great Lord." Then all say after the Imam, *"Semia Allāhu liman hamida,"* or in English, "Allah hears those who praise him."

Thereafter come the other postures of prayer, punctuated now and then with the expression, *"Allahu akbar!"* For the postures, see Lane, pages 78-79. When kneeling, the instep touches the floor.

The service ends with the worshipers at ease on their haunches. The leader says, after a moment of silence, *"Salām alaykum wa rahmat ullah,"* (Peace be upon you, and the mercy of God). At this the worshipers rise, resume their coats and turbans, pick up their shoes, and go out.

Education Project

We may turn next to a project in Moslem education. It, also, calls for a preliminary statement on the question as a whole.

Moslem education is not an easy subject to handle fairly, especially when the attempt is made in a few pages, but since this book is intended as a source-book, a minimum treatment of every phase of our project material must be given in each instance, whether with regard to the method or the content of the project.

The specific project in education might be worked out somewhat as follows. Let us call it an Arab village school, a *"kuttab,"* as it is known in Egypt and elsewhere. With it we may combine phases of the more strictly "mosque school," for we desire to illus-

trate both religious and secular education of the primary grade. The language used will be the Arabic (is it needless to say that the accent in the words "Arab" and "Arabic" is on the first syllable "Ar"?), whose pronunciation may be mastered with sufficient accuracy by means of a key. The pronunciation must ignore, of course, colloquial differences prevailing in different regions. We have similar differences in English pronunciation throughout the English-speaking world. Ordinarily the Arabs call a dog "kelb," but some call it "chelb." Pure colloquialisms are numerous, but our project does not necessarily involve any close consideration of them.

It is well to know, however, that Arabic is a living language, very flexible, and subject to both use and abuse, as is any other tongue. It is both interesting and profitable to include some of the Arabic language in the project. It is of no little interest to our children to learn that Arabic is written in a way which to them is "backwards." It gives them a new appreciation of language to know this. It widens their general horizon. They are eager to try the writing itself. It is an obvious aid to their understanding the school life of Arab children. And who knows but that some child may get through the project an abiding interest in things Arabic and Moslem? One child engaged in such a project asked why she was being taught merely the alphabet when she would like to be able to write letters in Arabic to children "over there."

Arabic is a beautiful, graceful script. It is used freely for decorative purposes. Within the range of Sunni Islam (the main body of Moslems) the use of "likenesses" is prohibited, and so no Sunni mosque

may have figures of flowers, animals, fishes, and the like for decoration or any other use. Arabic script is used instead. Mosque arches, corridors, minarets, and domes have Koranic quotations freely applied to them, sometimes chiseled, sometimes painted, and often worked in mosaic. The strict Moslem is determined to have no symbol or suggestion to detract from the worship of Allah, the one God, without likeness or associate.

A novice can master without too much effort sufficient Arabic for purposes of the project. The "master" shown in the illustration of the school (page 107) knew no Arabic at all to begin with, and yet he directed the project with great success. The script is not difficult to write if one practises a bit with freehand movements. The master, of course, always has at his hand transliterations in the Roman character for his guidance in the conduct of the "school."

The school is held in the mosque court. The equipment includes a blackboard, a bench and a rod for the teacher, mats for the floor, several Koran-stands, wooden or tin slates, several boxes belonging to better-class pupils, a school bag for each pupil, in which are pencils, pen, inkwell, writing-paper, books, and, perhaps, some parched corn (pop-corn), or salted pistachio nuts—although the pupil may have the corn, or nuts, or a chunk of bread tied up in a corner of his coat or sash-belt. In the illustration referred to may be seen several reading-stands, a pencil-box, a slate, etc. The reading-stand is made of two boards put together in "X" fashion, with the two lower ends carved into legs. The stand folds shut in "I" fashion.

Some indication as to costumes is given in the illus-

tration. In the school shown all the students are "boys." Some of the girls who impersonated some of the "boys" might as well have been girls, had there been appropriate costumes; although, having all boys conveys the proper impression that education even yet is mostly for the males. (It must be kept in mind and properly explained that the project is not meant to set forth a comprehensive view of education in Islam, and that it ignores higher education, technical education, the education of women, etc., as carried out in many Moslem centers today.)

It might be best to describe the actual presentation of the school scene in terms of its place in the Grand Project. In that way we can get all the details before us.

Preceding the performance of the project, a statement may be made with reference to Moslem education in general, and to this project in particular. At the time there will be in the "schoolroom" the blackboard, the bench, the rod, rug or rugs, several *rahīls* or reading-stands, and a couple of boxes belonging to better-class students. The schoolmaster (*sheikh,*[6] we may call him) is in a room off the "schoolroom" (the mosque court). After the introductory remarks by the Director, the curtain may be drawn disclosing the mosque court with its furnishings as just described.

The pupils assemble slowly and irregularly. Each brings his school-bag slung over his shoulder (just a common cloth bag with a shoulder strap), containing pencils, crayons, pen-holder and pens, inkwell, ink powder (to be stirred with water), copy-book, writing-paper with indented lines, a book or two, and, perhaps,

[6] This name is not pronounced "sheek," but "shaykh."

some parched corn, or salted pistachio nuts in the shell (if these edibles are not tied up in his clothing).[7] Two pupils may bring presents for the sheikh, say an orange or a pomegranate or some tobacco, which they beg leave to give him after he has entered the room. The sheikh will receive the presents more or less casually, with a brief "Thank you" (*"Mamnun,"* or *"Kattar khayrak"*). Two pupils may bring notes from home testifying that their conduct has been good of late. On receipt of the notes and after reading them (to himself—or aloud to the audience), he may inform the audience of their import, and give the two boys some appropriate recognition by a word or two, such as, "Very good" (*"Tayyib,"* or *"zayn"*), or "Good fellow" (*"Jada' tayyib"*). So much for what the pupils bring with them.

Each student removes his shoes before entering the schoolroom and places them at the edge of the mat. If two or three of the boys have boxes in the room, in which they keep some of their school things, they will unlock their boxes and arrange the things—with whatever they bring from home—at their places on the floor. Each pupil, as he enters, disregards all others, save for some casual greeting such as, for example, *Sabāh ul-khayr!* ("Good morning") and then he arranges his things. He gets his slate from his box or from the side of the room—from a nail, it may be, on which it hangs over night. The slate is made of wood and painted white, requiring black chalk, or it is made of tin. A minimum size for the slate may be six by eight inches, with a handle at the top, all being cut out from the one piece of wood or tin. He

[7] For properties see under "Exhibits," pp. 147-148.

gets his reading-stand, also, if he has one, from his box, or from the side of the room. He then seats himself cross-legged on his mat, or at his place on the floor, and begins his "review" (*muthakára,* remembering).

The review is well under way before the sheikh appears. Each pupil is at his own particular task, rocking back and forth and reviewing aloud. Some are doing their letters (see pages 115-120 for various appropriate materials which, of course, have been mastered by the boys before the final presentation of the project), some are working at their numbers, some are committing to memory a few of the Ninety-Nine Names of Allah, some are reading from Korans on the stands before them. All now and then cast furtive glances at the doorway in expectation of the sheikh's entrance, and on his appearance they all apply themselves with greater vigor and more volume to the review. There is fear of the teacher and great respect for him on the part of primary pupils. It has too often been the case, however, that teachers of these lower schools have not been altogether worthy of respect, either for their learning or their morals. The most important aspect of the Moslem educational problem is still that of primary common school education. Efforts now being made in Egypt, Turkey, and elsewhere in the direction of mass education are worthy of our attention and of whatever aid we may afford them.

On entering, the sheikh scrutinizes the pupils and the work going on, and he may encourage a boy or two with the rod. He then seats himself on a chair or bench at the head of the room and reads to himself a while, the children going on with their review. Soon

he taps a bell, and bids them all "Be quiet." At this point the presents and the notes may be offered to the teacher.

Then follows a scene characteristic of the school session, not too long drawn out to be of interest to the audience, and yet casual enough to be typical. The number class is called and lines up before the master to recite orally and by the board. Another group appears next and goes through the alphabet. The master may summon each group by calling individual names. Several pupils might be called upon to recite names of Allah. The whole school might engage in the chanting of the Koran (the *Fātiha,* or "opening" chapter [see Lane, page 383]), sitting cross-legged and swaying with the music.

After this period of recitation on previous lessons, the master will announce new lessons, writing some materials on the board, some on slates and copy-books, especially for several pupils whose eyes are "weak," and making sure that all can write and pronounce correctly the new words and expressions. The teacher will draw lots and call upon two boys to recite from the Koran (they may recite in English certain verses which they have memorized). The teacher will then call two boys by name, who, he announces, have done the best work of the school and have mastered what the school offers. As they stand before him, he gives each a portion of the Koran. Each salutes with a bow, right hand upon the abdomen, and kisses the master's hand, who then binds about the turban of each (headgear is kept on in school) a strip of white or green cloth in token of their graduation.

At a clap of the teacher's hands all put away their

things, rise and form in line by twos. The teacher leads, the graduates and honor boys and the rest in order follow, reclaim their shoes, and go out.

If any occasion for "punishment" should arise, the teacher may have the offender—if the offense be slight—extend his hands, palms up, and strike the palms with the rod; or he may set work to do after school, such as copying a hundred words. Severe punishment is inflicted by beating the bare soles of the offender's feet as he lies on his back on the floor, with his feet held fast by other boys. If necessary, a cloth is tied about the boy's ankles in order to hold him fast.

If a distinguished visitor appears at the school while it is in session, all the pupils start at once to their feet. The visitor may wave them down again, but they remain standing until the teacher himself bids them sit. This he does after due time allowed for honoring the guest. Certain pupils may be called upon to exhibit their learning before the visitor.

Here follow materials for the various lessons mentioned above. Colloquial variations in pronunciation are disregarded for the most part, even the widespread tendency of Arabic-speakers to flatten the long *a,* and make it similar to the *a* in *fat* rather than like the *a* in *father.*

Numerals (without reference to gender). The order of writing numerals is from left to right, as with us, but the individual figures are usually written with the characteristic right-to-left movement.

Beyond ten it is one-and-ten (*ahad-asher,* shortened to *hidasher*), two-and-ten (shortened to *"ithnasher"*),

etc. Twenty is "two tens" (*ashrun*). The year 1927 would be ١٩٢٧. The Moslem year, however, is by the moon and not by the sun. Moslem festivals and fast days are thus movable occasions according to our solar calendar.

1	2	3	4	5	6
١	٢	٣	٤	٥	٦
WAHID	ITHNAN	THALATHA	ARBA	KHAMSA	SITTA

7	8	9	10
٧	٨	٩	١٠
SABA	THAMANYA	TISA	ASHERA

Alphabet. The order is from right to left in every case, whether of letter, word, or sentence.

The English equivalents are given in the first row. These sounds are near enough for purposes of the project, although they do not represent accurately the differences between the pairs of *t*'s, *th*'s, *z*'s, *s*'s, and *a*'s. The first *a* is a plain short *u* sound, the second is a guttural impossible to indicate in print. The first *t* is like our *t,* the second is harder, like *t* in toss. The first *th* is like *th* in think, the second is like *th* in that. The *s*'s are more nearly alike, and so are the *z*'s.

The second row is, of course, the letters in Arabic script, as each appears when standing alone. In the writing of words these letters, at least nineteen of them, suffer changes when linked up with each other. Some enthusiastic participants in this project might be interested in identifying letters as combined in the Arabic words given below.

In the third row are words representing the letters as each one is named separately in "saying the alphabet." In pronouncing them, *a* is as *a* in father, *ai* as the sound of *ai* in faith (except in the case of "ain" and "ghain" where *ai* is like the *ai* in aisle), *i* as *ee* in seen, *ou* as in our, *u* as *oo* in spoon. In Egypt the *j* is like *g* in garden, otherwise like *j* in joy. *Q* is just a guttural *k*.

d	kh	h	j (g)	th	t	b	a
د	خ	ح	ج	ث	ت	ب	ا
DAL	KHAI	HAI	JIM	THAI	TAI	BAI	ALIF

z	t	d	s	sh	s	z	r	th
ظ	ط	ض	ص	ش	س	ز	ر	ذ
ZAI	TAI	DAD	SAD	SHIN	SIN	ZAI	RAI	THAL

h	n	m	l	k	q	f	gh	a
ه	ن	م	ل	ك	ق	ف	غ	ع
HAI	NUN	MIM	LAM	KAF	QAF	FAI	GHAIN	AIN

y	w
ي	و
YAI	WOU

A few of the ninety-nine "excellent names" of Allah الله

The King	The Holy	The Peaceful	The Faithful
الملك	القدوس	السلام	المومن
AL-MALIK	AL-QUDDŪS	ĀS-SALAM	ĀL-MUMIN

The Strong
الجبار
AL-JABBĀR

"Al" means "the." Its pronunciation is often influenced by the consonant at the beginning of the word before which it stands. Note the instance of this above: "as-salam."

Names to be assigned to boys of the school

Saleh	Sa'd	Safwan	Yahya	Yunas	Yusuf
صالح	سعد	صفوان	يحيى	يونس	يوسف

Omar	Amr	Qais	Aman	Zaid	Asad	Aly
عمر	عمرو	قيس	امان	زيد	اسد	علي

Othman	Hasan	Sulaiman	Musa	Abu Jahal
عثمان	حسن	سليمان	موسى	ابو جهل

The name "Abu Jahal" means "father of ignorance," and would do for the dunce of the school.

Miscellaneous words and expressions

boy	girl	big	little	who	what	how
ولد	بنت	كبير	صغير	من	ما	كيف
WALAD	BINT	KABIR	SAGHIR	MAN	MA	KAIF

this	good	bad	book	bread	water
هذا	طيب	ردي	كتاب	خبز	ماء
HATHA	TAYYIB	RADY	KITAB	KHUBAZ	MA'

dates	sugar	coffee
تمر	سكر	قهوه
TAMR	SAKKAR	QAHAWA

How are you? *Kaif halak?* كيف حالك

Very well. *Al-humdu lillah* (literally, "Praise be to Allah!") الحمد لله

Peace be upon you! *As-salam alaykum!* السلام عليكم

To this the reply is, "And upon you be peace!" *Wa alaykum as-salam!* وعليكم السلام

The following Arabic words and expressions are suitable for decorative purposes. Other words may be used on medallions and elsewhere, as indicated in the illustrations of the Grand Project.

ALY	MUHAMMAD	BI'SMILLAH	ALLAH
علي	محمد	بسم الله	الله

JESUS IS COMING	MASIH (*Messiah*)	"IN THE BEGINNING WAS THE WORD"
يسوع آت	المسيح	في البدء كان الكلمة

O THOU THAT OPENEST	ARAB VILLAGE	HE IS THE CREATOR, THE ETERNAL
يا فتاح	القرية العربي	هو الخلاق الباقي

Koranic passages. For our purposes the Arabic may be disregarded, and transliterations alone be used. The *Fātiha* in transliteration must be committed to memory for the chanting.[8] The English alone would do for other Koranic materials. The first passage given is the *Fātiha,* or Sura I. Some liberty is taken with the Arabic syllables and word divisions for the sake of preserving in English the sound of the Arabic. The accents are indicated.

Bis millâhi rahmán ir rahím	In the name of the merciful, compassionate God.
Al-hamdu lillâhi rabbil alamín	Praise be to God, the Lord of the worlds,
Ar-rahmán ar-rahím	The merciful, the compassionate,
Mal'aki yaúm ad-dín	King of the day of faith.

[8] See Lane, *Manners and Customs of the Modern Egyptians,* p. 383, for the music.

Iyáka nábudu wa íyaka nasta'een	Thee only do we worship, and we seek Thy help alone.
Ih'adin aś-sirátal mustakím	Guide Thou us in the right path,
Sirátal athínan aṁta alaý-him ghaíril magdúbi alaýhim walad dá lín	The path of those to whom Thou hast been gracious, with whom Thou art not angry, and who go not astray.

Koran 92: 1-7 might be used as follows:

Wallaý́l itha yaǵsha	By the night when she enfolds us,
Wannahar iṫha tajaéla	By the day when it glows,
Wama ḱhalaka thaḱara wal uṁtha	By Him who created us all,
Iṅna sa yákum la shatta	Truly men strive for many ends.
Fa amma man áata wattaḳa	As for him who gives gifts and fears,
Wa saḋdaka bil huśna	Who sides in with the good,
Fa sánu yaśśiruhu lil yuśra	To him the way to happiness is easy.

Woman and Home Life Project

In an excellent new book entitled *Moslem Women,* by A. E. and S. M. Zwemer, there is an illuminating chapter entitled "The Moslem Woman: Theory and Practise." The entire book, and this chapter in particular, contains valuable source materials for the working out of several projects on Moslem womanhood. The making of a marriage contract as de-

scribed on pages 48-49 could be dramatized with only a little preparation, and could be made the basis of a thoroughgoing study of Moslem marriage. There are materials on pages 60-61 for another project, the *Zar,* or ceremony for the exorcism of evil spirits, especially if the paraphernalia for the ceremony could be procured from a mission board or directly from Cairo.

It is not easy to comprehend and to portray correctly the actual, characteristic condition of women in Islamic lands. The very difficulty, however, which is inherent in the situation should be in itself an incentive toward the attempt. It should likewise inspire us with caution in the effort. A recent writer reminds us that in days to come "the storm center of the social problem (in Islam) will inevitably be the position of women." If this is true—and we are sure it is—we should strive to get some insight into the real life situation among Moslem women.

We could afford to discard, at least temporarily, the notions which we have held heretofore, and set about an earnest investigation of the whole subject. In any case, it rests with the teacher or leader who would use the project method in portraying the life of woman in Islam to procure at the outset the broadest possible view of the subject, within reasonable time limits. *Moslem Women* is an admirable and fair introduction to this problem.

Read also Sailer's *The Moslem Faces the Future,* pages 112-122, for a condensed statement of the feminist movement in Islam. For the satisfaction of knowing what some writers have said who have had no special missionary interest, read the following:

Manners and Customs of the Modern Egyptians, Lane. (See index under "Woman," "Wives," "Dress," "Marriage," "Hareem," etc.)

Observations on Indian Mussulmans (portions), Mrs. Meer Hasan Ali.

The Moslem East, Ponafidine, pages 304-339, 402-429.

Haremlik, Demetra Vaka. Houghton Mifflin Co., Boston.

It may be that some few persons in the parish will specialize during the program on this aspect of the Moslem world. It would be well worth doing, if a thorough study were made. In which case the project now under consideration could be made during the Grand Project a valuable public exhibition of the major results of the study. The references given above would help considerably toward a sane evaluation of the status of the Moslem woman. In any event there would remain after the intensive examination an impression of the dire need of social progress by which the women of Islam may rise above the present plane where custom and religious restraint have held them.

The aim of the project is, of course, so to portray the life of woman as to distinguish the essential from the circumstantial, to get at the inner significance of things rather than to gaze merely upon the outward appearance. It is the *problem* and the *solution* which we seek. As the authors of *Moslem Women* say, "To lay all physical evils at the door of Islam would be unfair," but some physical evils, at least, may be charged against the faith itself, as the situation stands. And other evils than physical may sometimes also be linked up causally with Islam. But in our study of the matter we should not forget that there is to some extent within Islam a flexibility, a power of change and

adaptation, through which possible general advances in Islamic civilization may influence traditional religious notions, for, as Professor G. F. Moore says, "between the progress of civilization in general and progress in religion there is not only a parallel but a constant interaction." Both custom and religion have so far united to keep the status of woman on a low level.

Look for a moment at Mohammed's treatment of the problem before us. In pagan Arabia in his day both polygamy and polyandry were practised, and both were unlimited by social custom. Both were to the Arabs as truly forms of marriage as is monogamy to the American today. Mohammed did not recognize polyandry at all. He did recognize polygamy, but restricted it. His limitation tended to that extent to correct a lower practise, and was therefore a step in advance. He sought to check sheer promiscuity, and to change the standards of marriage in the interest of modesty and respectability. He certainly wrought improvement in sex relations in Mecca and Medina—the Arabian desert people, however, have always been monogamous. Yet his system of marriage was at bottom practically the old pagan marriage of purchase and dominion, with even less freedom to the woman than she had enjoyed in pagan days, and less protection to her person than the pagan tribal system had afforded, for marriage under the old order in no way severed the prior ties of kinship, nor took the woman beyond the practical watchcare of her own brothers.

Furthermore, Mohammed recognized the institution of divorce and allowed to men especially great freedom in the exercise of its privileges, although in turn

he hedged divorce about with minute restrictions. He placed no limit upon the number of concubines which a man might legally have in his house. This, of course, was due at least in part to circumstances of war by which females often greatly outnumbered males. These circumstances affected to some extent the whole question of marriage and divorce. Mohammed looked at things on the whole from the point of view of the free male Arab, but consigned woman to a place of inferiority—not a permanent place necessarily, for he said that if a man feared that he would not act equitably toward several wives he should marry only one. However, even monogamy as such does not signify the equality of woman with man. More is involved in the problem than mere polygamy.

Mohammed considers the family almost solely from the standpoint of the man who is the head of it. The woman is some man's property—her father's, brother's, guardian's, or husband's. As a wife she belongs to her husband, her former natural ties being severed. For her correction and improvement her husband may admonish, exhort, and chastise her. She is the bearer and nourisher of his children, and is responsible to him for her conduct in his absence, as well as in his presence. He, in turn, is responsible not to her but to the community. Man is a "step" above woman, said the Prophet, God having gifted one above the other. Mohammed, however, allowed woman certain rights. She has power over her own property. The dowry which comes with her remains her own. In matters of dispute she has the privilege of an arbiter from her own family. She is deemed capable of being a party to mutual agreement. Marriage in the case of free

SCENE AT A CAFÉ

On the stool (*kursee*) are a tray and coffee set. Women, of course, would not be seen at a café in Moslem lands, but some liberties may be taken in the project, provided they are explained.

SCENE IN A HAREM

The young woman with the high head-dress is the "bride." Her outfit was more Jewish than Moslem and came from Bethlehem, Palestine. She was veiled during the procession.

Moslems requires the mutual consent of both parties. Divorce is man's prerogative alone.

All this is a very much abbreviated statement of the matter. It represents, however, as far as it goes, not only the Prophet's mind but the mind of the Moslem community today. Woman, notwithstanding her recognized charm and influence, and the high place she has occasionally held in the Islamic order, occupies characteristically an inferior position in Islam. Her emergence from seclusion and her rise above inferiority are questions of time and progress. Outside influence and internal development must combine to bring about these desirable ends. We of the West are rightly interested in the matter. Christians are doubly interested from a desire to see the level of womanhood rise and to have the life of woman leavened by a gospel which appreciates her and offers full opportunity for her development. Our project has to take account of all these considerations, an interpretation of the essential situation in contrast with outward, current appearances, and a demonstration of the way of reform, with whatever part Christianity may have to play in the life of Moslem womanhood before it attains its highest level.

Let us now discuss the matter before us in terms of the Grand Project. This will indicate also what might be done on some other occasions. We might describe two or three events which were included in the final schedule at the Church of the Redeemer, of New Haven. One has to do with marriage and the lot of women, another illustrates a social meeting of women, and the third is a conversation between Turkish women and an American missionary.

Marriage Project

In this project there is combined a somewhat lengthy monologue and a wedding procession which interrupts it at a certain point. The procession is intended to represent the delivery of the new bride to the bridegroom's house. It is assumed that the contract of marriage has been signed at the agent's house after the groom-to-be has had a sight of the girl chosen for him or by him. The marriage ceremony really takes place at the agent's house, with the agent as proxy for the bride, and the girl is actually a bride before the time of the procession in which she is taken to her husband's home. A very good description of the whole marriage procedure from the search for a bride and the negotiations for her to "the Night of the Entrance" and beyond may be found in Lane, pages 162-190. This book is so valuable for the program that it is assumed it will be procured by every church interested. It provides materials upon womanhood which are still essentially true of the present situation. Elihu Grant's *People of Palestine,* pages 53-64, is also valuable.

To return to the immediate project. The procession forms in the harem (see illustration, page 125), whence it will file out through the audience and make its way to the groom's house (see in illustration, page 148). For details regarding the bride, her attendants, costumes, music, etc., see Lane's book. The company need not represent Egypt; any other Moslem land or people would do as well, if the appropriate equipment could be found. The procession is carried out mainly

to show the passing of the woman over into the possession of her husband. If the dough ceremony is observed (see monologue, page 129), the husband could meet the bride at his door, coming out of his house with attendants on her arrival. The whole affair may be carried out elaborately or simply, at the discretion of those in charge. In any case, sufficient details are furnished by Lane and others whose works may be read in this connection.

The monologue is delivered from the latticed window of the groom's house, as though, it may be, the speaker were another wife of the groom. The reading is intended to set before the audience in as brief compass as possible pertinent details and a general appraisal of the status of Moslem women. It includes many aspects of woman's life. It aims to be both appreciative and critical and to leave a general impression in harmony with the introductory survey which was made above (pages 120-125). The woman who speaks is veiled, but not so completely that she may not be heard distinctly. She may be seen through the open shutters. Her voice should be clear, penetrating, and dramatic, for she represents not only a particular Moslem woman, but the spirit of Moslem womanhood. It would be well for her to commit her part to memory, but this is not absolutely necessary, for the part might be read with good effect. She is interrupted after her fourth paragraph by the noise and appearance of the wedding procession which has been in readiness in the harem. After the bride has entered the new home, she resumes her reading.

The monologue is as follows:

I am a village woman of the *fellaheen* in the valley of the Nile. I came, however, from the desert in the shadow of Mt. Sinai. My family were of the surplus population there whom the land could not support. Many have moved out of dire need from the bare place of the tent to the easier lands along the blessed river.

How hard was the life of the desert days! In the depth of winter how miserable our shelter, protecting us neither from rain nor from the howling winds which swept over the sands! Into such a tent came I into the world, and as a babe I lay upon the floor, with filthy rags to cover me, with goats and sheep—and fleas—as my companions, while my mother made the bread and fetched the water from the well. And there I grew, having survived crude midwifery, and escaping great diseases which even the open desert knows full well. Did not Yusuf of Ain Musa go on pilgrimage to Mecca and bring black death through our tents on his return? They were hard days; but we were free, as free as the wind, nor were we veiled.

But impossible hardness came, and in the days of hunger we made our way, by the will of Allah, to a friendlier land—"There is no power nor might but by Allah."—In our new home my mother was always busy, but she taught me to be useful. I took the dinner to the men at work. I sat by the fire when the pot was cooking and pushed thorns under it. I drove the chickens out of the barley patch. I ground the corn in the mill between the two stones, made dough and baked the bread. I picked the little stones from the lentils. I learned to weave baskets and mats to sleep on. And I have been to Cairo to sell the things we made.

With my usefulness I was fair,—fair and useful,—and the time of marriage came. I thought it fine to be a bride. My heart was full when I was told I was betrothed. They gave me a new dress, put ostrich feathers on my head, seated me upon a camel and led me about the village. What a gala time! At my husband's house I placed my hand upon the

dough on the frame of the door—I was now the bread-maker, mistress of a home. And my husband pressed his hand upon mine until it sank into the dough—he was master of me and my work! I did not realize it then. Joy made me feel exceptional. But I am the average wife. (*At this point the wedding instruments sound and the procession appears.*)

There is plenty for me and mine, but there is seclusion, there is the veil. That were no hardship, to be sure, were there companionship. We women are not our men's companions. We are valued for our usefulness; we are pleasing toys while we are fair. I have learned that I was sold as a bride to him who pledged the higher sum, and while the dowry is my own, yet was I sold, as the custom is. Our husbands and we have little in common in the realm of mind. We women do not have minds. At least, we are not taught to read. We are only left to wonder, and the burden of our talk is village gossip. We are told that we are men's calamity, and I have heard that some have called us cattle. Cattle we may be, for we serve and are silent. The Prophet himself—the peace of God be upon him!—hath said that we may not enter Paradise save as we are well-pleasing to our husbands.

I have already learned to wonder what the days ahead may bring forth. I shall be older then, older and less fair, but, please God, I shall be no less devoted. But will there come another bride across the door-step? *In sha'llah!* (If God wills!) It were not hard for *me,* but would my precious children fare so well? How fondly do I hope for them! I passed a school one day in Cairo when I sold my wares. I paused and heard girls' voices raised in recitation, and I have wondered if education was for women-folk. A voice within me bids me hope it is. I have seen something of the larger world. I have seen ladies of my own faith go without the veil in Cairo city, and I have learned that in the West there is no veil at all, and women are companions to

their men. And once the Nile boat *Ibis* stopped awhile beside our shore. A woman of the West came off to talk with us women of the village. She read to us, and said that all the women of her world knew how to read. She told us of the ideal which Jesus—on whom be peace!—had for womankind, and how his spirit worked to lift all women up, not only in men's eyes but in their own.

I have pondered much on things I've seen and heard. I realize *I* have not fared so ill. I think of Zainab who once fell sick from beatings because she had offended her husband's favorite slave girl. And Ayesha—well-omened name!—has long since been a widow, for smallpox marred her comeliness. Umm Laylah now is but a drudge in her husband's house, and slave to the new mistress there. No, *I* have fared *well* so far; yet I keep wondering about Moslem womanhood. Has the Prophet—the peace of Allah be upon him!—put a ban on womanhood? How cramped their lives have been through all the centuries, and still the saying goes, "The threshold of the house is wet with tears when girls are born; for forty days it weeps." And in the years thereafter *women* weep.

It is for two great boons I hope for Moslem womankind, for freedom and exaltation of spirit, freedom to learn and grow, and minds made sensitive to the whole wide world. The second is more personal—for love, the love of one man for his one mate, the love of parents for the children of their home, for love that makes the world a fragrant garden of humanity, for love of God.

There are other possibilities in the materials appropriate for this project. The "writing of the contract," as in Lane, (pages 164-166), could be dramatized easily, for the words are provided for several spoken parts. For possible music for the procession see Lane, pages 375-381—strains which might be hummed if not

used with words. On the whole this project would afford opportunity for intensive study and some excellent dramatic effects.

Afternoon Visit Project

This, of course, takes some working up. It should not be attempted without study and attention to details, including details other than those immediately involved. This project as given in New Haven used the stage shown in the illustrations to be found between pages 152 and 153. The properties included a couch placed diagonally at back center, a brass-topped table at right center and slightly forward (directions are given in terms of one on the stage and facing the audience), a stool near the head of the couch and to the rear of the table, a cushion at the foot of the couch, a water-pipe (*narghilé*) [1] near the foot of the couch, a spinning instrument, a rosary, an ordinary long pipe (*kalyun*), and a large oriental rug covering most of the stage. Outside were a tray and coffee service, a glass of water, a spoon, and a glass of jelly. There were two doors to the stage, through one of which (right) the visitor came, and through the other of which (left) the wife brought in the jelly, and the servant brought the coffee.

The persons taking part included two wives of the householder, two children, two female servants, the visitor and her female servant. The first wife sits upon the couch; the second, on the cushion. The children are at the left of the room with a servant who is playing games with them. One servant is outside the

[1] In Egypt the women use cigarettes, if they smoke at all.

room ready to enter on call. The two wives are employed spinning, or at embroidery. If an embroidery frame is desired, see Lane, page 195.

The visitor and her servant arrive. Her servant knocks. The first wife claps her hands, summons her servant from without, and indicates that "someone knocks."

Servant of the house: Men huwa? (Who is it?)

Visitor's servant: Ehna! (We have come).

By the sound of the voice it is known that women have come. The lady visitor is admitted, her outer garment is taken by the house servant, and she is presented to the hostesses, who rise to greet her.

Visitor: Salám alaýkum! (Peace upon you!)

First wife: Wa alaýkum as-salám! (And on you be peace!)

Meanwhile she extends her hand for a handshake. The visitor and second wife may exchange similar greetings. Then the visitor may say to the first wife, the mistress of the house:

Visitor: Kaýf hal'akum? (How are you?) Kaýf hál al-awẃwalad?. (How are the children?) In sha'llah kuĺlakum mabsútin (I hope you are all well).

First wife: Al hamdu lilláh! (Praise be to God!—meaning, Yes, we aṛe well.) Istaríh! (Do sit down!)
She motions to a high place on the couch beside her.

Visitor: A'att wissalam! (Unworthy!)
She makes toward a humbler seat.

First wife: La, la, lazim tu' udi hina! (No, no; you must sit here!) The visitor moves up higher.

The visitor's servant has been sitting meanwhile by the side of the room as if in an outer court, and the house servant has been chatting with her. The visitor's street garment (*abba,* if the costume is Arabic) was early put down at one side of the room. *Abbas* are not worn indoors, of course. If the visitor came veiled (most likely she did), her veil is thrown back, or removed, for there is no danger in the harem of sudden intrusion. If even the master of the house approaches, he announces his arrival and gives time for retiring, or veiling.

Very shortly the mistress sends her servant off for coffee. She herself rises and leaves the room, and returns with the jelly, the spoon, and the glass of water. She gives each person in the room (servants excluded) a spoonful of jelly, beginning with the visitor, dipping the spoon from time to time in the water to cleanse it. The servant may take some time to bring the coffee. The time may be occupied in conversation, in showing finery, in the telling of some tale, or in remarks about the children's progress in school. The water-pipe, or the *kalyun,* may be passed around—women often smoke.

Regarding the serving of coffee, see Mrs. Goodrich-Freer's *Arabs in Tent and Town,* pages 143-157, as well as Lane, pages 140-142. The servant will return in time with tray, coffee-pot and cups, which she sets on the table. The mistress pours the coffee, adds a drop of rose-water, it may be, in each cup, and hands the cups to the visitor and the other wife. She pours one for herself also. All drink together. The coffee must not be given or taken by the left hand; nor must

more than three cups of Arab coffee be taken by anyone (Turkish coffee is served only *once*). When giving back the cup it is jostled if one wishes to indicate that no more coffee is desired.

At the conclusion of the visit—which for project purposes should not continue more than fifteen minutes—the guest begs leave to go.

Visitor: Iśtarkhis (I ask leave to go).[2]
Both wives: Shaŕraftumúna (You have honored us).

The visitor, having resumed her *abba* and veil, aided by the house servant, bids a simple good-by: "Fi aman Allah!" with no other salutation, no handshaking or other formality. The guest may have observed the nearness of sunset and spoken of it as reason for concluding her visit. Better-class ladies are not out after sunset.

The third item referred to above; namely, the conversation between Turkish women and an American missionary, is not included in this book. It was based upon a dialogue which was procured from the Congregational Woman's Board, 14 Beacon Street, Boston, Mass. The parts were redivided to allow for two Turkish women instead of one.

Games and Child Life Project

During the general program and especially at the time of the Grand Project some attention might be given with pleasure and profit to the play-life of Mos-

[2] In Egypt, *Astazin.*

lem children. It might not only be a means of further understanding between our boys and girls and those of Moslem lands, but also furnish some interesting diversion at Scout meetings or other occasions when games are in order. It would be difficult to get our boys to play games in which there were not some inherent interest for them. Many of the games of Moslem children would not interest our boys, but some would. These games, if used as projects, could be made of real educational value. They could introduce our boys to phases of Moslem life, at the discretion and direction of the Scoutmaster or other leader. Some boys might be found who would welcome an opportunity and occasion to study the whole matter of Eastern games and their place in juvenile life. Indeed, this might prove profitable employment of time for certain adults who are engaged in work with children.

This book cannot offer much on the subject, for the author has not made a special study of it, and the play-life of Moslem children is a vast field in itself. He can offer, however, some materials of which he has made use now and then, and which anyone might use to advantage.

We get the impression as we read on the subject and mingle with Moslem children here and there that their play is comparatively simple. They do play, and in their own way have a jolly time at it. Sticks, stones, rag balls, etc., figure in their games. In general, they have nothing to correspond with our football, baseball, hockey, etc. There is little team-work in their play, although team-work is not entirely absent from some of their games, as we shall see. Cricket is played here and there, but the cost of equipment, if nothing else,

keeps the game beyond the reach of ordinary boys. Attempts have been made to introduce baseball and association football, but these games are still unknown save in a few large centers. Tag, hide-and-seek, prisoners' base, and the like are common. They require little or no equipment, and are simple in execution. Marbles are played in various ways, for the most part similar to the ways in which our boys play. The Eastern boy, however, usually shoots with two hands, somewhat after the fashion of our boys flipping grains of corn. The marble is placed between the middle fingers of the two hands and flipped with one or the other finger (most Easterners are right-handed, the use of the left hand having certain "evil" connotations), not as among our boys from a position between the end of the index finger and the first joint of the thumb.

A form of leap-frog is played, especially in Syria. Indeed one is struck with the similarities of play in East and West. Children the world over have many things in common, as have adults. Differences often amount to variations in the economic level and the general level of culture rather than to essential differences in things themselves. In the game of leap-frog a boy may take two steps and a jump and bend down at the place where he lands. A second boy must be able to take two steps and jump over the first boy. If he succeeds, the first boy is "down" at the new position of landing, and must stay at successive downs until the jumper fails. The jumper then is "down."

They play also another game similar to one of ours. A circle forms with the boy in the center who is "it." An object is passed from hand to hand, boy to boy, in

the ring. It is the center boy's task to catch a boy with the object still in his possession, or before he has passed it on successfully. The boy caught becomes "it." The game as played in some quarters requires a live coal!

Methods of determining who is "it" for various games vary. A common way is for the boys to line up, each with his arms around the waist of the boy ahead of him, the leading boy having hold of a post or tree. All pull and the first to lose his hold is "it." There are methods also of counting out, as we do.

In Turkey one of the common games is "Long Donkey." Two sets of boys play, about five on a side. The "donkey" is formed by the captain of one side standing with his back against a wall. One of his men leans with his head against the captain's waist, the next man leans with his head against the first man's rear, the third against the second, etc., all holding on to make the donkey. The other set are the riders. Each man jumps astride one of the units of the donkey—five riders for the four men who are down. After all the riders are mounted, their captain (the first man up) has to count fifty in a breath, while the donkey does its best to throw him or any one of his men. If any man is thrown, the riders become the donkey. If not, they have other chances until there is a fall.

A game found in several sections of the Near East is played by any number of boys with a stick, a base, and a ball. A boy standing at the base bats the ball (often made of rags and twine) out among the other players. If a player fields the ball (catching a fly or stopping a grounder), he is entitled to a free throw at the base from where he fielded the ball. The others

stand aside at his command, *"dastur."* If he hits the base he becomes the privileged batter.

There is a Persian game which is exciting. A stick is placed on the ground in the center of a ring of boys who line up with their backs to the stick, but not clasping hands or otherwise united. There is a guardian of the stick in the center of the circle. Around the ring of defendants the attackers form whose object is to secure the stick. If an attacker can encircle one or more of the boys in the inner ring and get back to his place in the outer circle without having his back slapped, the boy or boys whom he encircled are out of the game, being "dead." Any boy in the outer circle whose back is slapped is "dead" and out of the game. If the outer boys secure the stick, they have the honor of defending it, otherwise they must attack again.

A game for smaller children could be made on the basis of an Arabian game called "The Castle of Khaibar." This would allow for reference to an incident in the life of Mohammed. The Jews of the town of Khaibar, near Yathrib—which has been known as al-Medina, or "the city," since the days of Mohammed —built themselves a castle in defense against the Bedouins and then against the Moslems. The castle was surrounded by many walls as in the diagram below. Mohammed attacked the Jews in their stronghold and took twenty days to storm it. The Jews were slain, or deported, or forced into Islam. (See Margoliouth's *Mohammed,* pages 355 ff. for an account of this.)

The Arab boys draw the diagram in the sand. We might chalk it on the floor, say about fifteen feet square. One boy might be stationed in the castle and

charged with "watching." The attackers are allowed to enter at the gate "x" and distribute themselves as far as point "y." Thereafter each attacker must move without being seen by the guard. If seen moving, he is "dead." No one attacking may cross a "wall." To

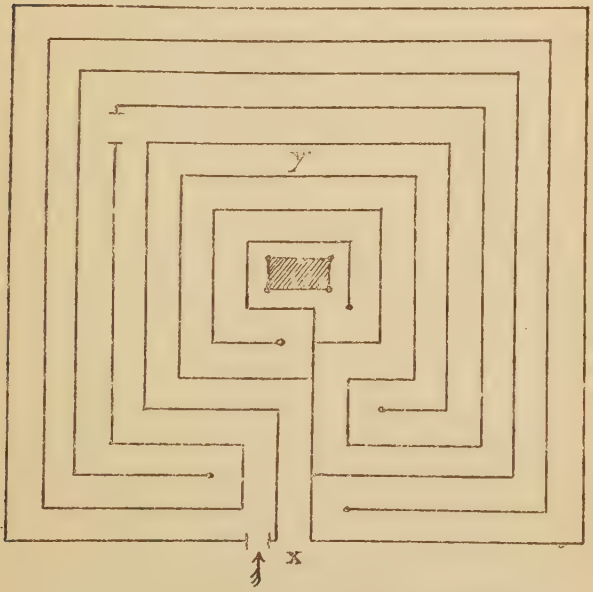

DIAGRAM FOR THE GAME "CASTLE OF KHAIBAR"

guard against the defender's standing with gaze fixed upon certain points, thus preventing progress, the attackers are allowed the privilege of "killing" him—if they can get anywhere near enough without overstepping a "wall," by slapping him on the back without his detecting beforehand any movement on their part.

Or the diagram might be made into a puzzle by making a second entrance at the arrow and breaking the fourth "wall" at " = " or otherwise complicating the walls so that one may run the risk of doubling back upon his way and missing the castle entirely.

Other games may be found in the following volumes:

Children at Play in Many Lands, Katherine S. Hall. Pages 61-67.

When I Was a Boy in Turkey, Sabri Bey. Pages 70-76.

Peasantry of Palestine, Elihu Grant, page 71. (A later edition is entitled *The People of Palestine.*)

Manners and Customs of the Modern Egyptians, E. W. Lane. Pages 350-359.

The last reference might prove of great interest to one who has the patience to work out the strange games described in it.

THE GRAND PROJECT

ARAB VILLAGE
AS REPRESENTED IN THE
CHURCH OF THE REDEEMER
COLD SPRING ST AT WHITNEY AVE. NEW HAVEN, CONN
MAY 26, 27, 28, 1926
FROM FOUR P.M. UNTIL TEN P.M. DAILY
ADMISSION
ADULTS 50¢
CHILDREN (UNDER 12) 25¢
ONE TICKET ADMITS ONCE ONLY
TO ALL, OR ANY PART OF ONE DAYS PROGRAM.

A FACSIMILE OF THE FIRST PAGE OF THE PROGRAM DRAWN FOR THE PROJECT AS IT WAS PRODUCED IN NEW HAVEN

IV

THE GRAND PROJECT

WE have referred a number of times to what we call the "Grand Project." In the discussion of the schedule (pages 158-160) it was set as the goal toward which to carry on the program. Elsewhere (pages 92-95), certain projects which may be undertaken at any time and for any occasion are described in terms appropriate to their uses as parts of the Grand Project. The Grand Project [1] is not an isolated unit, and should not be undertaken apart from the program as a whole. It is the climax of the program, although it is, of course, a major feature in itself. It is something to look forward to all along the way. It furnishes incentive for many other aspects of the work. For example, from the projects attempted at various times the best may be selected for inclusion in the Grand Project, thus providing a fitting conclusion to the entire period of study and an appropriate public demonstration of some of the fruits of the program. As a public demonstration it will reach and influence a yet wider constituency than the local parish itself.

Keeping all these things in mind, we may now discuss the Grand Project in itself. With reference to China one may find a full discussion of this in the author's *China in the Local Parish,* pages 38-61.[2] The

[1] We do not use the term "pageant" at all, for it seems to represent a merely superficial undertaking. Furthermore, it suggests a show, or spectacle. Our interest is educational and not spectacular.

[2] Published by the Missionary Education Movement. Price, 50 cents. Order through denominational headquarters.

Grand Moslem Project follows the plan suggested there. The treatment here, therefore, will be comparatively brief and will have to do mainly with references to Islamic materials.

Preparation in General

Sufficient time should be allowed for thorough preparation, whether the Grand Project is to be comparatively simple, or elaborate. The time allotted to preparation is as important for a single item as for many, for whatever is done should be well done. Many churches will attempt only a few things during their first year at this new method. They may even prefer to think and act in terms of a simpler title than "Grand Project"—say, "Arab Village," or some such title. Indeed, it is some such title rather than the more comprehensive one which actually appears upon the announcements and programs of the occasion, whether simple or elaborate. While some churches will attempt to do only a few things, others will find themselves ready to undertake more. Whatever is to be done should be considered carefully at an early date, especially if costumes, curios, etc., are to be booked for the occasion. As a matter of fact, the planning of the general program (see pages 82-87) should include the fixing of at least the *dates* of the Grand Project and the tentative booking of equipment. The actual details of the Grand Project may be worked out not later than two months ahead of the dates then fixed. It requires at least two months for organization and maturity. For suggestions as to what to consider suitable for the Grand Project see the "daily schedule" on page 159.

The chairmen, at least, of the various committees should be selected two months in advance, in order that each may become thoroughly familiar with the general plan and his own part in it. The members of the committees may be chosen later.

Two weeks may be allowed each chairman for the formulation of tentative plans, for whatever correspondence may be necessary toward that end, and for the making of estimates as to the cost of the work. All this is made the easier for the chairmen because of the fact that the general Director has supplied them at the outset with leads and suggestions. After two weeks all the chairmen should meet together for consultation —there is no alternative, for all should become acquainted with each other's plans. With practically definite plans formulated at this meeting, the Director is in a position to send throughout the congregation a circular letter about the Grand Project, and the Publicity Committee can arrange for appropriate announcements. It is most desirable to stimulate the mind of the whole parish regarding the enterprise.

Finances

A word about the cost of the Grand Project may be in order here. A most elaborate and adequate production can be financed for about five hundred dollars. Two hundred dollars would be an ample cash outlay for a very worthy performance. These figures have to do only with cost of materials, rentals, insurance, etc., and not with the labor involved. The Project is a parish enterprise and the work is done by parishioners as part of the educational program. The

method of covering the cash expense will be determined by each parish according to circumstances. Some will write the item into the annual budget. Others will raise a special fund. Some will not seek to recover the money expended. Others will charge an admission fee at the Project for the sake of merely meeting the bare costs. There should be no desire for financial gain. Such desire would lower the morale of the workers and create a harmful atmosphere for all. The venture is educational and not financial. The joy lies in the fruitful work and not in the "gate receipts." It will be well, also, not to make too much of the matter of sales, if certain articles are sold from the "shop," and meals are served in the "restaurant."

Committees

The various "Arab Village" committees, their several responsibilities, and the source materials for their use are as follows:

Design and construction. This committee supplies the entire physical setting of mosques, houses, a shop, and a coffeé-house. For suggestions regarding designs and construction see the illustrations in this book. The designs shown there should, of course, be modified to suit the measurements of different rooms and buildings. The committee must take account of its available space and funds and act accordingly. It is well, however, to cover or modify every bit of wall space in order to create the proper atmosphere. Flags, draperies, cloth prints, and rugs will serve admirably for this purpose, in addition to the actual construction

work done with furring, celotex, insulin, building board, or what not. An architect, a draftsman, or a carpenter should draw preliminary sketches to suit the local situation. In doing this, much help could be derived from the following:

Manners and Customs of the Modern Egyptians, Lane.
Arab at Home, Harrison.
Constantinople, Dwight.
Der Islam, Mann.
Dictionary of Islam, Hughes.

As for colors, it may be said that cream or light tan makes the best background, and that the more sober and less flashy shades are best for decoration. Follow the color suggestions of a Persian or a Turkish rug. Much of the decoration can be done with stencils. The windows are merely designs, save for the one through which the woman speaks (see illustration, page 148).

Costumes. This committee is responsible for costuming all participants. Some costumes can be rented from mission boards, others can be made and kept as parish properties. Costumes rented should be checked up when received and each piece marked upon assignment to a participant (adhesive tape may be used). During the Project all costumes should be kept in special rooms at the church, each on its own chair or hook which bears the name of the wearer.

Exhibits. Just so many "curios"? No, not exactly. A proper committee will make them live in the minds of the observers, and will not merely have charge of an inert museum for several days. They will study

their exhibit materials and ask for opportunity to display and talk about selected articles during the Project. They will not be satisfied with the labels which come on the curios, for often they mean little, and sometimes are misleading. Grant's *People of Palestine* has ample description and illustrations of the utensils of that land. Hughes' *Dictionary of Islam,* and Lane's *Manners and Customs of the Modern Egyptians,* and other volumes may be consulted for other lands. Altogether the committee, aside from merely receiving the articles and arranging the exhibit could do a really educational work. It might arrange a series of short talks based upon selected "curios," and interspersed throughout the program. For example:

Amulets. To illustrate Moslem use of magic, exorcism, etc. See Zwemer, *Moslem Women,* pages 56-62; "Magic" in Hughes; and "Charms" in Lane.

Face veil. To illustrate ideas of seclusion, and the general status of woman. See Zwemer.

Water pipe (*hookah, narghile*). To illustrate the spending of leisure, especially at cafés. The coffee-pot could also be exhibited in this connection. See Lane.

Cooking utensils. To illustrate food stuffs and eating customs. See Grant.

Koran, prayer beads, prayer rug. To illustrate worship. See Hughes.

If the church desires to collect a permanent exhibit, the committee could send abroad for some articles for its use.

Café and shop. For the café the committee will need several water-pipes, one or two Arab coffee-pots, a pestle and mortar, or a grinder, a tray, a set of coffee

A HOUSE IN MOSLEM LANDS

In this house curios were exhibited. It was also used as the home of the bridegroom. At the right of the doorway are the words *Huwa al-khallák al-báky*, meaning, "He (God) is the Creator, the Eternal." With one exception the windows are mere designs in color. The upper left-hand window has "shutters" cut in it, through which the Arab woman delivers her monologue.

SCENE WITHOUT THE SHOP AND CAFÉ

The door at the right leads to the shop. Above the door is the inscription, *Ya fattah!* "O thou who openest!" The shopkeeper's name may be inscribed at the side. Above the long central window may be written the name of the Grand Project, *Al-karyat al-arabiya*, "Arab Village." The door at the left leads to the café. An inscription may be written above this door also. Couches for the coffee drinkers and also water-pipes may be set before the shops. Hanging shutters would add to the effect.

cups, a brazier, bellows, water jars, a small bottle of rose or orange water, and coffee. Any coffee may be used. It should be pounded or ground to a fine powder. For coffee-making see Lane, pages 147-152; Goodrich-Freer, *Arabs in Tent and Town,* pages 143-157; and Grant, pages 81-82.

For sweets, pastries, etc. (*baklawa, halwa,* Turkish Delight, Apricot Delight, pistachio nut cakes), write Maneer Alwan, 95 Washington Street, New York City; Alfred Habib, Box 157, Torrington, Connecticut; John Adba, 40 Hudson Street, Boston, Massachusetts; or a local Syrian or Armenian merchant who might know of other sources of supply. See Grant, pages 78-90 for details regarding food, meals, etc., including a recipe for Turkish Delight.

Music. The program should include a few vocal and instrumental selections, and some exposition of Arabian music. The local choir leader is an appropriate chairman of this committee. Among the sources for his own study, from which the selections could be chosen are:

Music and Musical Instruments of the Arabs, H. G. Farmer.
Manners and Customs of the Modern Egyptians, E. W. Lane.
Arabia, the Cradle of Islam, S. M. Zwemer.
Music from Mission Fields, B. M. Brain, United Society of Christian Endeavor, Boston.
Oriental Selections and *Oriental Piano Selections,* Leon S. Nahmee, Nahmee Music Co., 571 47th Street, Brooklyn, N. Y.

Phonograph records (Syrian, Egyptian, Turkish, vocal and instrumental) may be procured from the Victor Company.

The following is a transliteration and very free rendering of *Reeyahoo'l Hoobee,* The Winds of Love, from Nahmee's *Oriental Selections*—the music and the Arabic script are to be found in the book itself:

Habbat reeyahoo'l hoobee
Min haithoo yadree kalbee

The winds of love are blowing;
My heart yearns with their passing.

Ya ookhtu roohee lab bee
Min ooja kee'l na da

O sister of my spirit,
Attend unto my prayer.

Habbat reeyahoo'l bilwah
Ama sama'at najwah

The winds waft pain unto me.
Dost thou not hear my pleading?

Fee nuwah kalbee yahwah
Wa ma la hoo ri ja

My heart is weeping sorely,
In hopeless mood it cries.

Absoot fee ath thalama
Yada ee lil ghurama

I stretch into the darkness
The hands that seek my loved one;

Fa la arah amamee
Shayen soowal fatha

I nothing see before me
Save the vast dim ring of sands.

Ayatoo hal kawakib
Aynal habeeb il gha ib

O planets, as ye wander,
Find where my love now dwelleth;

Kad taa la ma oorakib
Fee laylat is sama

I stand here 'neath the heavens
And gaze into the night.

Other committees are needed than those already mentioned; namely, *Dramatization; Transport and Custody,* to arrange for shipment, receipt, delivery, custody, and return of all articles, and to arrange for insurance and watchman while valuable goods are at the Church; *Publicity and Printing,* to announce the Project by letter, poster, newspaper, and printed program; *Finance,* to arrange for funds, and the sale and collection of tickets; and *Restaurant,* if meals are to be served for the convenience of those who would attend the entire program of any one day.

Dramatizations

The committee in charge of dramatization is, of course, a very important group. It need not be large, but it should be altogether competent. If circumstances warrant, it could have charge of various minor projects as well as of the play given during the Grand Project. In general, however, it is enough for it to manage the play. It is well, in any case, to have it understood that the play is only one of many important aspects of the Project—the play must not be allowed to encroach upon other equally valuable features, especially if it be one that does not add considerably to the educational character of the Project.

Suitable plays are scarce. The Drama Book Shop, 29 West 47 Street, New York City, is a good supply house. Among the more elaborate plays may be mentioned:

"The Pearl of Dawn," by H. Hudson. In *Twenty Contemporary Plays.* Edited by Frank Shay. D. Appleton and Co., New York. Paper, $3.75.

"Tents of the Arabs." In *Plays of Gods and Men.* Edward Dunsany. G. P. Putnam's Sons, New York. $1.75.

"Kismet." Edward Knoblock. George H. Doran Co., New York. $1.00.

Among the simpler plays are:

"The Blue and Green Mat of Abdul Hassan." Constance G. Wilcox. (Appleton's Short Plays, No. 5) D. Appleton and Co., New York. 50 cents.

The following plays by Helen L. Willcox, published by the Missionary Education Movement, New York, should be ordered through denominational headquarters.

"Kasim." A play of Persia. Price, 50 cents.

"The Pilgrimage." A play about Moslems. Out of print.

"The Test." A play in blank verse contrasting the Moslem faith with the Christian faith. Price, 25 cents.

A simple dramatic sketch suitable for presentation by a group of eight or ten older boys is "In a Khan Doorway," the text of which is available at a nominal price from the Literature Department, American Board, 14 Beacon Street, Boston.

These are all written by Western authors. It is almost impossible to procure Moslem plays.

In the face of various difficulties a novel venture was made for the sake of a play for the Project as given in the Church of the Redeemer, of New Haven. Under the title *Kerbala,* adaptations were made from Pelly's *Miracle Play of Hasan and Hussein.* This is a Moslem drama, in oriental phraseology. Five episodes were chosen, which, with introduction and inter-

THE CAST OF "KERBALA"

THE STAGE (MASJID AN-NABY) SET IN READINESS FOR THE PLAY, "KERBALA"

The central structure is a *tazia*, or *tabut*, fanciful in design and coloring, and representative of the tomb of Hussein. The figure of the hand is symbolic of the *Shia* holy family: Mohammed, his daughter Fátimah, Ali, cousin of Mohammed and husband of Fátimah, and Hasan and Hussein, sons of Ali and Fátimah. The right-hand medallion is inscribed to "Allah," the left-hand to "Mohammed."

ludes to unify the play, require one and one-quarter hours for presentation. There is no curtain, or scene shifting, but a continuous performance. Every attempt is made to reproduce the actual rendering as in Persia or India, even to the summoning of players from the audience. The play is, of course, intense religious tragedy, and both players and audience must meet the situation with sustained earnestness. It is a unique play, very impressive and illuminating, and of unusual value for an understanding of Islam.

Extracts from the Introduction and the Prelude are given here for the sake of indicating to the reader something further of the character of the play.[1]

Introduction. The mullah speaks as follows from front stage:

Ordinarily one does not realize that an idea of Atonement has any place within Islam. Indeed, it is not found among the Sunni Moslems, as a rule,—the Sunnis constitute the bulk of Islam,—but it is very prominent among the Shia Moslems of Persia and elsewhere, some twenty millions strong.

"Kerbala" is a passion play of the Shias. Its theme is Atonement. In all its phases the play may most appropriately be compared with the Passion Play of Oberammergau.

. . . . . .

No play has surpassed this tragedy in its effect upon the witnesses. It is a singular drama in its curious mixture of hyperbole and archaic simplicity of language, and in its disregard of the so-called unities of time and space. Mohammed and his family are the central figures, whatever the scene.

[1] Mimeograph copies of "Kerbala" may be procured at cost (50 cents) from Professor J. C. Archer, Yale Station, New Haven, Conn.

Hussein, the Prophet's grandson, is the martyr through whose vicarious sufferings and death the Shias gain Paradise—through whom, in fact, according to Shia thought, comes salvation to the whole world.

There is a basis in history. Hussein's death occurred October 9, A.D. 680 at Kerbala. . . . He was of the very blood of the Prophet, and, as later Persian tradition has it, Mohammed's true successor by divine right. Islam was even then a world dominion, enough to excite the ambition of king or saint.

The perfidious citizens of Kufa in Mesopotamia made overtures to Hussein, and he came from Medina with his small band, hoping for aid in the overthrow of the Damascus Caliphate. Instead, he met his death, and with him every man of his company, including his brothers and his sons. His head was severed from his body and carried upon a spear-point into Kufa. "A thrill of horror ran through the crowd when the gory head of the Prophet's grandson was cast at the governor's feet. Hard hearts were melted. As the governor roughly turned over the head with his staff, an aged voice was heard to cry: 'Gently! It is the Prophet's grandson. By Allah, I have seen those very lips kissed by the blessed mouth of Mohammed.'"

Drums beat off stage, while the mullah lights the candles on the tazia. (*An innovation for dramatic effect.*)

Prelude. The mullah then speaks from the pulpit, with more intense feeling:

O ye faithful, give ear! And open your hearts to the wrongs and sufferings of his Highness the Imam Ali, the vicegerent of the Prophet—may God bless him and give him peace!—and let your eyes flow with tears as a river for the woes that befell their Highnesses the Imams Hasan and Hussein, the foremost of the bright youths of Paradise.

The Mullah wails as drums beat, "Ya Ali! Ai Hasan, Ai Hussein! Ai Hasan, Ai Hussein! Hussein Shah!"

Attend now, ye celebrants. Ye are here to fill our minds with memories, saddest memories, as Allah wills; but do thou come, each of you in his turn, to tell the tale that tests our very souls. Come, Abu'l Kasim (*pause, while Abu'l Kasim comes to the foot of steps leading to the stage*), thou art the blessed Prophet today; and Rukaiyya (*Rukaiyya comes to the steps*)—though it be unheard of for women to take part—do thou play the rôle of Fatima. Let others play their own accustomed parts.

The day of tragedy has dawned, and first of all arrives the Prophet's storm-tossed ship at anchor in a safe harbor. Here, Abu'l Kasim (*mullah mounts stage and takes from the "tazia" the symbol indicated*), is thy symbol. Rukaiyya, here is thine (*mullah indicates her symbol*).

The mullah seats himself upon the pulpit, and the play begins. (See illustration, page 152.)

Stories

For use at various times during the program and especially during the children's hour of the Grand Project the following books may be consulted for story materials:

Khoja, The. Tales of Nasr-ed-Din. Tr. by H. D. Barnham. D. Appleton and Co., New York. 1924. $2.50.
This is a collection of humor in the name of Nasr-ed-Din, the famous wit of Islam.

Fez and Turban Tales. Isabel M. Blake. Missionary Education Movement, New York. 1920. 75 cents.

Tales of the Arabs. Mrs. M. E. Hume Griffith. Religious Tract Society, London. 1915. 2s. 6d.

Two Arabian Knights. Mrs. M. E. Hume Griffith. Church Missionary Society, London. 2s. 6d.

Folk-lore from Foreign Lands. Catherine Bryce. Newson and Co., New York. 1913. 76 cents.

Musa, Son of Egypt. Mary Entwistle and Jeanette Perkins. Friendship Press, New York. 1926. Cloth, 75 cents; paper, 50 cents.

Tales from Moslem Lands. William W. Reid. Friendship Press, New York. 1926. Forty cents.

The leader may also make adaptations from *The Arabian Nights* (Everyman Edition). See also Lane, *Manners and Customs of the Modern Egyptians,* pages 397-431.

The Public Reciter

In connection with the program of the Grand Project a *sha'er* or "reciter," [8] may appear to good advantage, and add much to the occasion. He might be stationed at the coffee-shop. His chief service, however, would be at the opening program each day. At the Church of the Redeemer he used the following reading daily in announcing the setting and the events:

This is a word to the guests, our friends—*Ehlen wa sehlen!* We welcome you! Allah disposes and you are here. May joy and satisfaction attend your presence. Peace be unto you! *As-salam alaykum!*

This is the House of Islam which you have entered. Be-

[8] Lane, *Manners and Customs of the Modern Egyptians,* pp. 397-400.

hold its walls, its shops, its shrines (*pointing to various parts*). The odors of Araby are all about you. This (*indicating in each instance the building named*) is the *masjid an-nabi,* the mosque of the Prophet—may God bless him and give him peace!—and yonder the mosque of the traveler, the *masjid al-jawwab.* There is the shop of Saleh, the son of Safwan, where sweets may be had—*rahat, halwa, baklawa*—toothsome morsels of finest Eastern flavor. There is the coffee-house of Abdullah, son of Zaid, the *beit al-kal,* or house of gossip, where all the rumors of the day fly from lip to lip. Over it the legend, "Who drinks of this coffee will drink again!" There sip coffee and pass the water-pipe. It is always tomorrow at the *beit al-kal.*

Here on my right is the residence of Sheikh Hasan, who is governor of the mosque of the Prophet, a hospitable man whose doors are open to all. Enter and view the fine collection of articles (*Note:* the exhibits are in this house) which the good Sheikh has on exhibit—things of the house, the shop, and the field. You are welcome.

Over there are the women's quarters. Enter and rest, when you will. Fair slaves will do your bidding. Rest and read, or scan the pictures in the books which lie at hand.

Yonder on my right is the children's room, with work of their own hands, and children themselves in attendance to tell of what their hands have wrought. It will please you, *in sha'llah* (if God wills)!

Be at home here, all of you. This House is yours. All who attend you mean to make your visit pleasant and profitable. We are all here to learn in the spirit of friendly comradeship. This is the Moslem World in representation, which we hold to be a proper field for the gospel of Christ, that the followers of the Prophet may find reason and opportunity through our aid for progress toward the Final Faith. Look to your lists, we pray you, for the items and the times of their appearing, by which we would challenge your attention to Moslem affairs.

Man talaba wajada!—He who seeks, finds! Be not to church an outcast, nor to mosque a foe. Seek God and find him where his spirit is.

Project Program and Schedule

For the printed program a drawing in India ink may be made and reduced to a cut. The full-size drawing might be used for posters and window cards. See page 142 for an appropriate design. The printed program used at New Haven included the following statement:

"Arab Village" is the closing phase of several months' study of the Near East and the Moslem World carried on in this parish. The program has included the reading of books, discussions in classes of the Church School, public lectures, and projects of many kinds undertaken by various groups of the Church, the School, and the Week-day Church School. "Arab Village" is, therefore, a partial exhibition of the fruits of this period of study. The chief desire throughout has been the careful interpretation of the religion of Islam.

The activities of these three days issue from the educational motive of the whole venture. We welcome our guests in the interest of international understanding and good-will, and not in the interest of entertainment or finance.

As here presented "Arab Village" includes:

1. A physical setting of mosques, houses, a shop, and a café
2. An exhibit of museum materials
3. An exhibit of handwork done by the Primary Department of the Church School

4. Dramatic representations of village education, harem life, games, and public worship
5. Stories, lectures, and music
6. "Kerbala," the Shia Moslem Miracle Play of Hasan and Hussein

The daily time schedule used in the New Haven Project was as follows:

4:00 Formal opening. Public reciter. Moslem magic and incantation.

4:30 The Arab Village School. Harem scene.

5:00 Near Eastern Games. Exhibit by Primary Department.

5:30 Story Hour. Exhibits. Coffee.

6:00 to 7:00 Intermission for refreshments. Exhibits. Music. Pictures.

7:00 Wedding Procession and Monologue. Education of Women.

7:30 Moslem Worship in the Mosque. Music by choir.

8:00 "Kerbala" (a dramatization for adults only). Children's Hour (conducted simultaneously, in Junior room).

9:15 Lecture.

This schedule and the features listed are subject to change. The Project is informal (chairs are provided for the play). The program is not continuous. Intervals occur for the in-

spection of exhibits, visiting the café and the shop, and for social intercourse. The rest-room is furnished with couches, books, and pictures. Refreshments are served at moderate cost for the convenience of our guests.

This makes a very full schedule—too full, in fact, for ordinary occasions. More time, for example, should be allowed for exhibits (see pages 147-148). One means of relieving the pressure is by the omission of one or more events each day. In general, in the average parish the Grand Project would be just as effective with fewer features. For the first year one or two days instead of three might serve the immediate purpose.

12215

THIS BOOK MAY BE KEPT

14 Days

and may be renewed if not called for by someone else.
A fine of 2¢ per day is charged if the book is kept after the last date stamped below.

DUE	DUE	DUE
MAY 10 '49		
DEC 8 '58		
JAN 30 '59		
FEB 20 '61		
MAY 10 '66		
MAY 25 '71		
JAN 17 '87		
NOV 22 1991		

H. A. IRONSIDE
MEMORIAL LIBRARY

WITHDRAWN

266.007 Ar23n 12715
Archer, John Clark, 1881-
1957.
A new approach in missionary
education